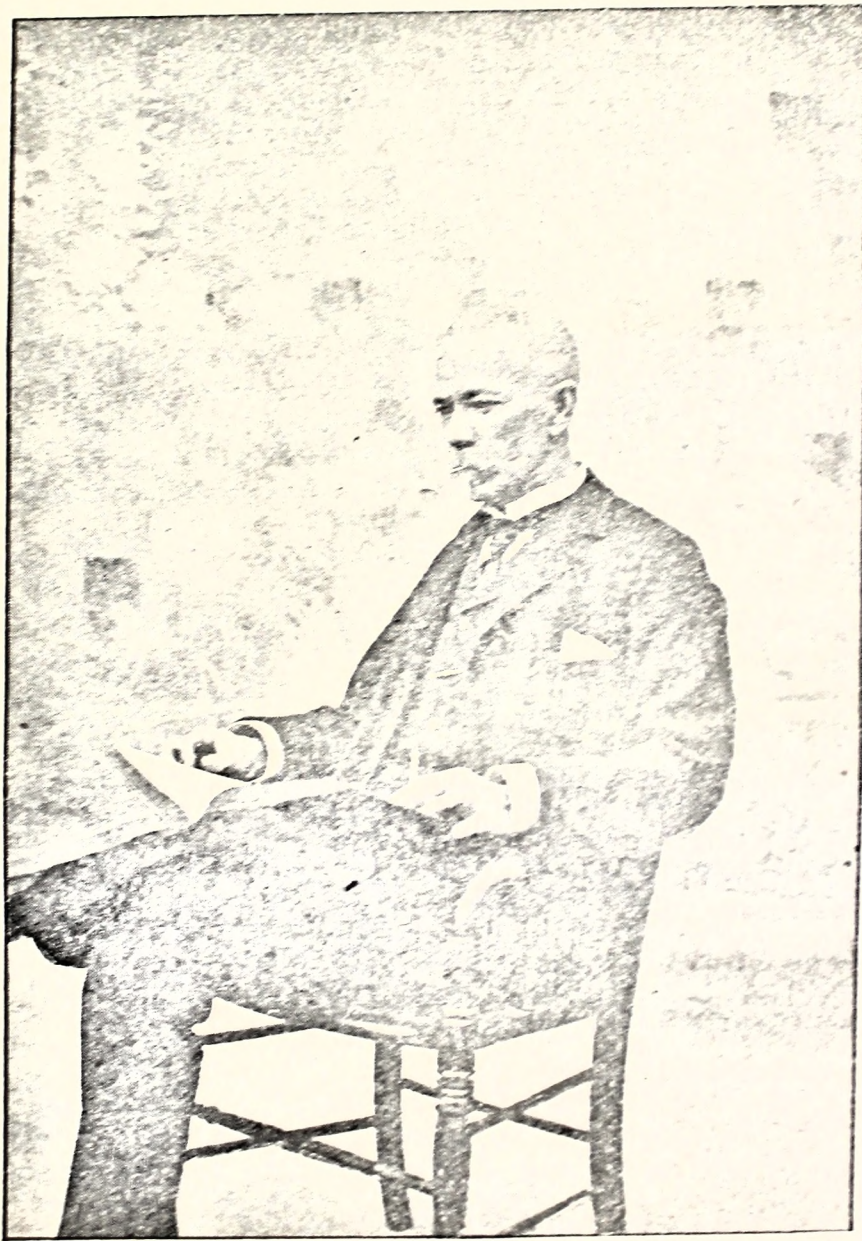


Light of Truth

VOL. XXI.

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A. F. MELCHERS.

An Exponent of the
Philosophy of Life.

THE PROBLEM OF A FUTURE LIFE — AND — ITS RELATION TO SOCIAL CONDITIONS.

* * * * *

BY B. O. FLOWER.

NUMBER 3.

The Universality of the Basic Principles of Religion and Their Independence of Theological Dogmas and Creed.

This brings us to a notice of the second cause of the wide spread materialism of the present, which it will be observed flows from the first.

Popular theology today is a strange mixture of the Paganism of ancient Greece and Rome, the theology of Judaism and the plain and simple teachings of the prophet of Galilee. In this connection I wish to quote from one of the most eminent Greek scholars among the orthodox clergy or university professors of England of our day. The late Professor Edwin Hatch, D. D., who during his life was professor of Ecclesiastical history in the University of Oxford, in the course of a series of lectures on the Influence of Greek Ideas and Usages upon the Christian Church observes that "It is impossible for any one, whether he be a student of history or no, to fail to notice the difference both in form and content between the Sermon on the Mount and the Nicene creed. The Sermon on the Mount is the promulgation of a new law of conduct. The theological conceptions which underlie it belong to the ethical rather than the spiritual side of theology. The Nicene creed is a statement partly of historical facts, partly of dogmatic inferences. The metaphysical terms which it contains would probably have been unintelligible to the first disciples. Ethics have no place in it. The one belongs to the world of Syrian peasants, the other to the world of Greek philosophers. * * * The ethical sermon stood at the forefront of the teaching of Jesus Christ, the metaphysical creed in the forefront of Christianity of the fourth century. * * * In investigating this problem the first point that is obvious to an inquirer is that the change in the center of gravity from conduct to belief is coincident with the transference of Christianity from a Semitic to a Greek soil. * * * The Greek Christianity of the fourth century was rooted in Hellenism."

I can conceive of nothing much more important at the present time than to remove one of the fruitful sources of the materialism by showing that the great law of right conduct and the truth of a future life are not dependent upon the rights, forms and dogmas, which are accretions which have gathered around eternal verities through the superstition, the pre-conceived ideas and the self-interest of men, some of whom were honest, but blindly wedded to ancient thought, some were intellectually enslaved by certain ancient superstitions and theories which they seemed unable to give up, while others were intent upon raising up an imposing and powerful church, and who, in order to make it at once acceptable to prevalent thought and inspiring to the popular mind, incorporated in its tenets, forms, rites and superstitions of Rome and Greece. A few years since the Rev. Minot J. Savage in a striking poem illustrated how extensively the rites of Pagan Rome had entered the church. The poem represents the old god Pan, who, after recounting one by one the

various rites, emblems and signs which had been borrowed from the religion and metaphysics of Rome, Greece, Egypt or India, closes by saying: "The naked church if stripped of what was mine

Were bare of symbol, robe and rite and sign."

And Mr. Savage further truthfully observes that every right and symbol of Christianity may be found in the older religions.

It is all important that the living truths which hold the saving power for civilization be not rejected, owing to the accretion of dogma, superstition and falsehood which has from time to time well nigh hidden from view the eternal and vital verities of religion. The exalting and ennobling belief in a future life, like the golden rule and the great principles of justice and love, is not the exclusive child of any one religion, any more than is the conviction that the law and order of the universe are the results of a higher power in whom wisdom, justice and love reside. The ancient Egyptian, the Persian, the East Indian, the Greek and Roman, one and all believed in a future life. Most of the loftiest souls of all ages have been inspired and uplifted by this ennobling conviction, while the great basic principles of sound ethics have guided and governed their lives. To them death was but an incident. Where has there ever been a death bed where fear was more conspicuously absent than at the hour when Socrates, who had so long communed with an invisible spirit while he taught mortals, drank the fatal hemlock? Where have high ideals and noble principles of life more consistently lived than by the slave Epictetus? Where was a conviction of eternal justice more profoundly felt than by Gautama, the great Buddha of India? Where among Christian kings have we seen morality and self-discipline so conspicuous as in the life of Marcus Aurelius? All of these and thousands of other illustrations which might be cited show that the great fundamental of ethics, which finds its crowning expression in the golden rule and that high incentive to noble endeavor, a belief in a future life, pregnant with a glorious destiny for all aspiring souls, are not confined to any one religion or theory of life, but find their expression in various beliefs and in countless lofty lives.

The great cardinal truths which are the heart of true religion, making the soul luminous with justice, love and compassion, teaching reverence for all that is high, pure, holy and true, and giving a dignity and grandeur to life which nothing else can yield, must not be lightly thrown aside under a mistaken impression that they are a part of the outgrown creeds, dogmas and superstitions which have fettered thought, forged chains of oppression or fanned the fires of religious intolerance and persecution.

While dogmatic theology has frequently dwarfed, stunted and benumbed the noble impulse of man's nature, the essentials of true religion are a part of humanity's most precious heritage, ennobling and exalting life and giving to it a destiny commensurate with its highest hopes, dreams and

capabilities for enjoyment, and satisfying the soul with a conviction that, instead of blind chance and moral chaos, justice, love, order and wisdom are at the helm of the universe.

B. O. FLOWER.

THE TRUE MEANING OF LIFE.

By Dr. Fred L. H. Willis.

How many out of the masses of mankind have any adequate idea of what life is for? Just think of it for a moment. Almost the whole of life is spent in unceasing toil for physical necessities or physical good and pleasure, in caring for and ministering to the body.

With the majority of mankind the time, the talent, the energy of a lifetime are absorbed in the gain of what can at best be but a life time good. A matter of three or four score of years, with seemingly no thought of a possible hereafter, in which all that has been so ardently striven for in the way of physical gain, material possessions can find no place.

Most men think that they have a spiritual nature, and yet the cultivation of that nature is made secondary to everything else, is set aside for the odd moments of life, the few unoccupied spaces that cannot be profitably filled with anything else.

We Spiritualists feel sure that we have spiritual natures, and we take as the basis of our faith the unity and eternity of law. We acknowledge that through all the ages men and women have possessed spiritual gifts, such as clear perceptive powers, great insight, clear seeing or clairvoyance, the gift of discerning spirits, of speaking in tongues, of prophecy and of healing.

We do not believe that there are exceptional gifts, but that the germs of them are implanted in every human soul, and that they are capable of development of cultivation. The great Apostle of Christianity recognized these gifts as inherent in the souls of men; he recognized their immense value, and in that remarkable chapter in his epistle to the Corinthians in which he enumerates nearly all the phases of modern mediumship, he commands that they be coveted earnestly. Yet the church of today reads this enumeration of his, and this command without a thought of their applicability of mankind in the living present, and so the entire chapter is a dead letter in the pulpits of Christendom.

The question is often asked me: "How can I possess one or more of these gifts?" Oh, if I could only heal the sick and suffering! says the sympathetic soul. Oh, if I could but see a spirit! says the sceptic. Oh, if I could but see the wonderful currents of life flowing through all things! says the investigator. Oh, that I could prophesy! says the wishful soul; but alas! with nearly all of them the aspiration ends with the repetition of the desire.

And yet, we repeat, these spiritual gifts lie in embryo in every human soul; they are simply the natural powers of faculties of the soul lying dormant because of the absorption of the external or physical man in the things of time and sense. They are capable of unfoldment, of cultivation; but through what process?

If one wishes to become a medium, how does he set about it? Why he follows up his wish with earnest, practical labor. Most assiduously he devotes his one, three or seven hours daily to persistent study, to persevering toil. Week after week, month after month, year after year, finds him faithful and persistent.

If one wishes to become a historian, he does not content himself with the

wish; he undertakes the necessary labor, he ransacks libraries, pores over volumes, travels far and near in search of information. And so on in every department of the mind. No wish can be attained without work. The moment the wish becomes a real desire, that moment the wheel of labor is set in motion for attainment.

No faculty of the mind or spirit obeys any other law. It must be exercised to grow. But we possess different possibilities of development in every faculty. Some persons are born musicians, others can not distinguish Old Hundred from Yankee Doodle; but every human being can cultivate a musical taste, and even those who are said to have no ear for music, can acquire almost perfection of technique and style, no matter how blunted the natural powers may seem. This has been satisfactorily demonstrated.

So, too, there are persons who seem born with high spiritual faculties. It is natural for them to know of spiritual things. The senses of the soul are all acute, and the exercise of the spiritual powers in their varied forms is spontaneous, and we say such a person is a natural medium. But others are capable of as great or even greater degrees of development through earnest, persistent effort. We who have faith in these gifts, faith in the reality of spiritual attainment, ought to be more consistent than we are. Where we find a law of spirit existent and real we may rest assured that it belongs to us and is operative for us.

Nothing is more certain to bring a more speedy return than spiritual aspiration. There are no faculties that respond so readily to the earnest wish or longing desire of the mind as the spiritual faculties. It requires no tedious study, no crucifixion of the body, no long, severe contests; the pathway to high spiritual attainment is not a thorny one to tread; it is easy and flower-encircled; it is simply the cultivation of the asking, earnest, aspirational nature. "Seek and ye shall find."

It is an undeviating law of nature that no two substances can occupy the same space at the same moment of time, and that the law reaches into the spiritual universe. When the mind is filled with high, pure, noble desires it is not possible for the ignoble and unworthy to enter it. When the mind is filled with love, there is no room for hate. When the mind is filled with beauty, the unlovely cannot find entrance. If there be entire harmony within, no discordant element can force its way in.

Ah! could we but realize how many, watching, waiting ones are ready to infill the spirit that is responsive to its highest aspirations; could we but know how every earnest longing for truth brings to the side of the aspirant the trooping angels of love; could we but know how tenderly and hopefully they seek to inspire efforts for the attainment of the highest and best life, how cheerfully they strive to soften for us the harsh and disagreeable, the wearisome and unlovely, and substitute for them the tender mercies, the gentle charities, the unselfish joys of the spirit; could we but know this as positively as we know that each day brings its toil, its weariness and strifes, what a divine and beautiful significance life would assume. We should no longer question its meaning. Its true value would then be fully realized, and we should no longer spend it in grasping after shadows, but the eternal realities of the spirit would be recognized as the only treasure of lasting value.

F. L. H. WILLIS.

Are you a subscriber for The Light of Truth?

DID JESUS REALLY APPEAR TO HIS DISCIPLES AND FRIENDS AFTER HIS CRUCIFIXION?

These extracts are from a frank and friendly criticism of a sermon preached years ago by an able liberal divine:

In what was said of the New Testament accounts of the resurrection of Jesus, the Apostolic reports of his real presence were remanded to the regions of imagination;—in your opinion they never saw him, but only fancied they did. That one man, under strong emotion, may call up before his mind's eye the life-like image of another is possible, and not an uncommon experience; but that several persons should imagine, at different times and places, not only that they saw Jesus, but touched him and talked with him, and that all this was subjective imagination without any objective reality, passes all reasonable probability and becomes simply absurd. These narrations of the events after the crucifixion are either to be held as unreliable and valueless, or, allowing for a tendency to the marvelous and the partial discrepancy of the different stories, we are to consider them as reports of remarkable occurrences with enough of substantial agreement to make the leading events historic and significant. This view you seem to take, but you put aside any possibility of an actual seeing of Jesus, either in a physical or spiritual body. Apply a like skeptical method to the rest of these narrations, and to other parts of the Testaments, and the Bible loses a great part of its glory and power; is largely made up of absurd fancies and illusions; is in deed like a dead shell, well nigh empty, its kernel dried up and eaten out.

The world's salvation and our immortal life do not depend upon their having seen him; but that does not lessen the absurdity of your "imagination" theory. You truly said that immortality would not be proven by the resurrection of the physical body of Christ, since it was a peculiar and exceptional case, its like never occurring before or since; but you assumed that the sight of any body save the one he wore on earth—that is, of any spiritual body—was "incredible," because "spiritual forms can not be seen with the material eye." In that assumption you ignore the testimony of a host of the most credible witnesses to the fact that spirits can make themselves visible, and have done so in innumerable cases. The Bible has many narrations of such appearances. Were Moses and Elias in the transfiguration, and the angel in the last chapter of Revelations, "imaginings"? From Genesis to the Apocalypse are records of trances and visions, of gifts of healing and of speaking in unknown tongues, and all of these have their parallels in like cases today. The appearance of Christ was not exceptional or miraculous, but was one of many like appearances. If you choose to ignore them, it is your calamity, and you give aid and comfort to all materialists by so doing.

In his "Conflict of Science and Religion," the learned author, Dr. Draper, says:

"That the spirits of the dead revisit the living has been, in all ages and all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeached as can be found in support of anything whatever, that these shades of the dead do return."

The resurrection of Christ is but one shining link in the chain of evidence of the life beyond. Even if it be broken, we can reunite the chain, but it is not to be broken on such light and fanciful reason as you give.

You objected that if this body of Christ was a spiritual form, it could not be seen. The chemist pours from his retorts two streams of invisible gas, and as they meet and mingle the invisible becomes visible, and water is materialized. He pours a stream of gas on a bar of iron, which burns fiercely, a few white ashes fall on the floor and the greater part of that solid bar vanishes in the air—the visible is invisible—dematerialized.

By some process of spiritual chemistry, not miraculous, but unknown to us, Jesus could do what many others have done—materialize a body recognized by his friends. The spirit is positive and permanent; the body negative and transient, and the spirit builds the body. Three centuries ago Edmund Spencer said:

"For of the soul the body form doth take,

For soul is form and doth the body make."

The intuitive poet was right. It takes years to build these earthly bodies, but in the higher life, Jesus and others may be able to shape bodies in an hour or less, tangible enough to be seen and known, and then ready to vanish away when their purpose is served.

You believe Jesus to be a man—not superhuman or miraculous in birth or endowment, but our elder brother. Do you believe that he still lives? If he lives, you and I must live also, in the great beyond. Does he only live in his influence, and has that great personality ceased to be? Do you not affirm in your pulpit that Christ still has a personal existence? Is not your preaching largely based on the emphatic statement of that life, as a truth, not to be doubted by spiritual minded people? You could not stay in any pulpit of your own, or any denomination, without such affirmation, or with any openly spoken doubt on the matter; yet to affirm the immortal life of Christ compels an affirmation of the immortal life of all other men.

Some weeks since I heard you say in your pulpit: "Man can not know anything of his future life any more than the chrysalis can of the butterfly."

Is man a worm, limited to the narrow range of the lowest type of life? Do we know how much, or little, the worm knows, or feels, or what dim prescience of butterfly life may be given to the chrysalis?

We know little of life in these earthly bodies; less of the higher life in celestial bodies, but we do get glimpses of it and know that it is real. The facts of spiritual power and personal intelligence, independent of visible forms, and the sweet and blessed assurance of the real presence of the dear ones gone before, come to us more than ever before because the ripening spiritual faculties of man are more open to their coming. Through the senses come proofs of immortality, confirming the inward testimony—soul and senses agree and the circle of proof is complete.

Spiritualism is not a fleeting illusion but an enduring reality. The English Episcopal church congress at Newcastle-on-Tyne, in 1881, presided over by the Bishop of Durham, discussed it for a whole day—not as believers, but as thoughtful inquirers. Canon Wilberforce said:

"We must shake ourselves free from the conventional unwisdom of the ecclesiastical pooh-pooh! our modern substitute for the old anathema. . . . We should realize that the whole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches, as opposed to the strength of modern Spiritualism, is in the ignorance of that life and in misapprehension of Scripture teaching concerning it."

A great net brings ashore all manner of fish. Because some are worth-

less, shall the fisherman refuse to make another cast? The tons of rock and earth to be put away before the miner reaches gold are no discouragement to him, if he but feel that the shining treasure can be reached. These spiritual treasures "are given to us in earthen vessels." Poor and imperfect human beings, weak and sinful, are in pulpits and churches as well as elsewhere, but we pay them small heed, give them, if need be, due rebuke and discipline, and look to the higher souls for light. The brave Paul did not forsake primitive Christianity because bad men and women in Corinth professed to be Christians. He sent them a stout epistle of rebuke and went on his way rejoicing. Spiritualists are human beings—earthen vessels, yet recipients of heavenly treasures, which they use as well, on the whole, as others use what they have.

We need a new and rational psychology. Liberal clergymen especially need help to a clearer understanding of man as "a spirit served by bodily organs." We want an assurance that we are made to last; that death only touches the outward and perishable form to release the interior and imperishable spirit body; that our personality endures; that we may sometimes come back and cheer those yet fighting this battle of life on earth; that the range of the soul is wider than that of the senses; that our spiritual faculties, clairvoyance and the like, act independent of these bodily organs, reach further and with finer cognizance and more subtle influence than do our bodily powers; that mind is positive and supreme, and The Soul of Things—"Being whom we call God and know no more"—guides and governs all, lifting all up to higher forms and finer uses, by the process of eternal law.

The rational psychology is impossible without Spiritualism in its broad sense, as it teaches of man here, his inner life and spiritual faculties, and gives assurance, such as nothing else can give, of his future existence, and of the gates ajar between the two realms of the eternal life in which we all are.

Was John Wesley right when he said: "If but one account of the intercourse of men with separate spirits is admitted, their whole castle in the air (atheism and materialism) falls to the ground." If he was right, the transcendent importance of this question becomes fully apparent—more important by far than the doctrines which fill bulky theological volumes, over which students pore and puzzle themselves for weary years.

The Bible can only live with a rational and spiritual interpretation; with such interpretation great lessons will be found in its pages, uplifting visions of inspired seers and the human errors of some of its writers we can pass by. Spiritualism is the key to its real meaning.

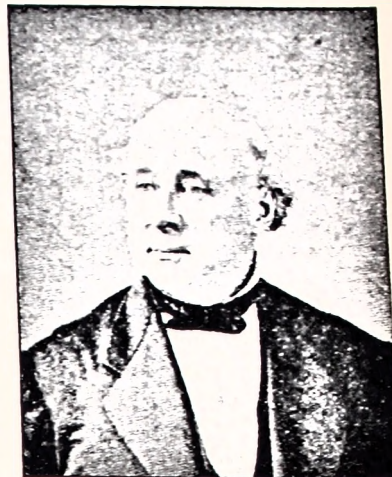
The able man whom I criticize has not found the key.

G. B. STEBBINS.

AURAS.

Denton, in his "Soul of Things," has shown that all living things radiate in aura. A well known psychologist has argued that the faculty of sensing this impalpable radiation may be exceptionally developed in blind men, who may thus be guided in finding their way. Perhaps from some cause unknown to us, this astral radiation may be developed in this particular place where these phenomena appear, and thus constitute the nexus, or pabulum, or connecting medium, used by the invisible operators, in which to objectify the apparitions they wish to present.

Remail your Light of Truth to the man on the fence.



MR. LUTHER COLBY

Founded the Banner of Light in Boston in 1857 and edited it for over thirty-seven years. He had previously been a Materialist, but "by his investigations became convinced of the conscious continuity of human life beyond the grave, and the power of the exanimate ones to intelligently make their presence known—under certain proper but imperative conditions—to the dwellers in the mortal form." He was thus brought to recognize the soul within himself, and his sturdy independence of mind made him a fit instrument for pioneer work for the angel world. Mr. Colby passed to the higher life in 1894, in his eighty-first year. Himself a medium, he had great sympathy with "sensitives," and disproved the absurd assertion that mediumship is injurious to health, and shortens life. The good he did lives after he has "gone home."

WHAT HAS SPIRITUALISM GIVEN TO THE WORLD.

1. Absolute proofs of immortality.
2. A new science—mediumship or how to unfold the higher qualities in the human entity.
3. A higher philosophy—a natural religion, or how to reach a happy future, independent of priestcraft.
4. A practical revelation of the spirit world—a natural hell and heaven.
5. That God is greater than man—not a being according to human conception, but a principle in nature that constitutes infinite wisdom and love, the nearest analogy that we can reach.
6. A higher conception of life generally; its purport, destiny and value.
7. That death is not to be feared or regarded with horror—that it is but a new birth and that our loved ones are still near us after the change.
8. That mortal life is but a school—a preparation to a higher life, and that it is therefore our duty to prolong it to its utmost by the observance of health laws in all that this implies.
9. That our good works precede us to the next life and there await our coming, taking shape compatible with their creation and constituting our home life in spirit—our evil deeds coming under the same law, with effects in accordance with their causes. In a word, as we sow we shall reap.
10. That causation can be understood through self-knowledge—mentally, morally and physically combined—and that through this means man can prove to himself that immortality is a fact, thus combining the first with the last paragraphs in this essay.

ANOTHER CHANCE

Is offered for 25 cents. To new subscribers we will send a copy of either Higher Realms or Psychic World, and the Light of Truth, for three months.

CORRESPONDENCE

NEWS NOTES.

N. S. A. convention next week.

C. S. Tisdale is in Wheatland, Mich.

Joseph Bartlett is in Malden, Mass.

Mrs. C. Fannie Allyn is in Philadelphia.

Canton, O., had Mattie E. Hull last week.

Waltham, Mass., had Julia E. Davis last Sunday.

Waltham, Mass., has Dr. W. A. Hale for November.

Dr. Walter Hayward has returned to Hartford, Conn.

Hon. Sidney Dean has located at Brookline, Mass.

Lyman C. Howe was at Pittsburg, Pa., last Sunday.

Prof. S. W. Edmunds is lecturing in New Orleans, La.

Mrs. Blanche Fox is the leading spirit in Lowell, Ind.

Fred Evans' address now is 42 West Newton street, Boston.

H. H. Nichols is the leading light in Santa Barbara, Cal.

Warner Bateman of Cincinnati has passed to the higher life.

Dr. C. W. Hidden is becoming an authority on hypnotism.

Prof. Wm. Lockwood goes to Norwich, Conn., for November.

Mrs. Marion Carpenter has been speaking in Indianapolis, Ind.

Prof. W. E. Tatlow lectured in Brockton, Mass., last Sunday.

Mrs. Dr. James A. Bliss, clairvoyant, holds seances at Coronda, Cal.

Jennie K. D. Conant speaks in Haverhill, Mass., next Sunday.

The Ethical Spiritual society of Cincinnati has been incorporated.

Lowell, Mass., had Nettie Holt Harding the past two Sundays.

Mrs. Dr. H. Wyant may be addressed at 617 Erie street, Toledo, O.

Mr. and Mrs. S. G. Boyce are the leading workers at Malone, N. Y.

Mrs. Mena Francis is a new slate writing medium in San Francisco.

Seances are held at Urbana, Ills., under the direction of Mrs. Barton.

Mrs. Maggie Waite is presently located at 1219 Michigan ave., Chicago.

Mrs. Nellie Rawleigh, of Paw Paw, Mich., is a good psychometric reader.

Eva Payne Hopkins has just closed a successful engagement at Owosso, Mich.

Dr. C. W. Hidden of Newburyport, Mass., has opened a branch office in Boston.

Mrs. Georgia Cooley is in Chicago, holding meetings at Unity hall, 77 21st st.

Worcester, Mass., will have Professor W. F. Peck for the next three months.

The Spiritual Fraternity of Boston has W. J. Colville for week evening services.

The Florida campmeeting is announced for the dates from Feb. 6 to March 20.

Mrs. Dee has opened Sunday afternoon services at 758 W. Seventh st., Cincinnati.

G. W. Kates and wife are in Rochester, N. Y., serving the First Spiritual church.

Carrie Fuller Weatherford is attracting interested audiences at Atlantic, Iowa.

Mrs. Lillian E. Drake (Conna May Morris) is at home, 312½ E. 9th st., Kansas City, Mo.

Jamestown, N. Y., has a very efficient organization in the Ladies' Liberal Spiritual society.

Dr. Mary R. Hutcheson is doing effective work through her medial powers at Springfield, Mo.

Mrs. Morse Baker of Granville, N. Y., has been lecturing to interested audiences in Lincoln, Vt.

E. J. Bowtell will speak for the Progressive Spiritual society, Waverly, N. Y., Oct. 17, 24 and 31.

The St. Paul Spiritual Alliance has opened with Mrs. Mary Langdon as speaker and test medium.

G. W. Kates and wife have resumed meetings in Rochester, N. Y. Address them there at 234 Monroe ave.

At the fall meeting at Verona Park Mrs. Mary J. Wentworth of Knox, Me., was the principal speaker.

The Adelphi hall services in New York have been opened for the season with Mrs. Nellie Brigham as speaker.

Dr. Harry St. Clair of New York has been ministering to the wants of the San Jose, Cal., First Spiritual union.

Moses and Mattie Hull speak in Cottrell's opera house, Belfast, Me., Oct. 24 and 30, with weekday services between.

Remember the dates of the fifth annual convention of the N. S. A., at Washington, D. C., are October 19, 20 and 21.

Addison Koon, 73, of Dimondale, Mich., passed over on the 28th ult. Mrs. John Dunham of Ionia officiated at the funeral.

The Harmonial society of Sturgis, Mich., has elected Thos. Collar as president and Dr. A. D. Howard as secretary.

Mrs. L. A. Mabey was the organizer of the Portland, Mich., Spiritual society. Mrs. Rosenberger gave tests on the occasion.

The Ethical Spiritual society is being ministered to by Mr. and Mrs. Ricker at Douglass hall, Cincinnati, on Sunday evenings.

Dr. W. O. Knowles held a parlor seance at the residence of Mrs. J. R. Perkins, 1822 S. Burdick st., Grand Rapids, Mich.

The Arthur Hodges society and the L. S. A. of Lynn, Mass., are both holding interesting services and attracting large audiences.

Miss Maggie Gaule has just closed a successful engagement at Pittsburg, Pa. After a home visit she will go to Washington, D. C.

Edward Jones is the genial secretary of the Owosso, Mich., First Spiritual society. Good work is being done in that city.

Rev. A. N. Foster, pastor Second Universalist church, lectured before the Arthur Hodges society of Lynn, Mass., last Sunday.

The Spiritualists' association of Breedsville, Mich., has elected J. J. Howard as president and Mrs. Ella Howard as secretary.

Dr. F. H. Roscoe of Providence, R. I., has been interesting the friends at Lynn, Mass., with his lectures and psychometric readings.

Sylvanus Lyon is vice president of the free ice water fountains of New York city. His work for the material, as well as the spiritual.

The First Spiritual Endeavor society of Covington, Ky., is meeting at Ideal hall, 632 Madison avenue, Covington, Sundays at 2:30 p. m.

Harry N. Burnham of Lowell, Ind., passed to spirit life on the 29th ult. Dr. N. J. Phillips, a recently developed medium, officiated at the funeral.

Dr. George A. Fuller has returned home for a season of rest after the summer's campaign. He resides at 42 Alvarado avenue, Worcester, Mass.

W. E. Bonney of 200 S. 3d ave., Marshalltown, Iowa, has been holding circles in Grinnell and other places with success. Local engagements taken.

Among the materializing mediums holding forth in Boston just now are Mrs. C. B. Bliss and Mrs. H. V. Ross; in New York, Mrs. M. E. Williams.

Mrs. Carrie M. Hinsdale has been the guest of Mrs. C. W. Watkins, 195 Swiss avenue, Dallas, Texas, during the former's engagement in that city.

Mr. S. M. Barrett of Cincinnati has passed to the beyond at the ripe old age of 71 years. Mr. Barrett was a quiet investigator and knew his destination.

J. C. F. Grumbine is serving the Spiritual academy of Norwich, Conn., this month. He will serve the First Spiritual temple of Boston during November.

Indiana is laboring for a state lyceum. Mr. H. Griffin of Muncie has been made temporary chairman, and Miss Jessie Hoagland of Indianapolis, secretary.

Paris, Texas, was recently visited by Rev. J. W. Ring, who delighted the residents with his able ministrations—so writes Miss Viola Rutherford of Petty, Texas.

Professor W. C. Bowman will attend the N. S. A. convention in place of Mrs. J. J. Whitney of California. Many of his eastern friends will be glad to see the professor.

Mary A. Clapp is the secretary of the Norwich, Conn., Lyceum. A better selection could not have been made to leaven the lyceum with an influence that is effective for good.

The old Union society of Cincinnati is holding preliminary meetings with a view to reorganization. The ladies thereof are meeting at Mrs. McCracken's for a similar purpose.

A. A. Finney of 557 Fifth ave., Grand Rapids, Mich., has been holding seances in Coopersville, Mich., to the satisfaction of attendants. A. Cramer of this place indorses him.

Cincinnati has organized a First Christian Spiritual association. It meets at 1240 Walnut st., fourth floor, Sunday evenings. Its mediums are Mrs. Dress and Mrs. Bronnert.

H. E. Snell, secretary First society of Plymouth (no state given), says they have but fifteen members, but own a hall and an organ, and hold interesting meetings. Harmony did it all.

Prof. W. F. Peck, who is meeting with good success in Worcester, Mass., where he has a three months' engagement, is being entertained at the home of J. A. Lowe and wife, 1½ Crown street.

Mr. Wm. McLean of the colonial parliament of New Zealand is in New York investigating Spiritualism in some of its subtler phases. He is president of the Spiritual society at Wellington, N. Z.

The Hovey society of Springfield, Mo., has elected the following officers for the ensuing year: H. H. Hutcheson, president; J. M. Mitchell, vice president; Samuel Bower, secretary; J. T. Shauck, treasurer.

E. Morris Vail, who was presiding officer at the Marshalltown, Ia., camp this year, is a young gentleman of fine business abilities and did much to make the camp a success, writes Miss Pearl Beeson, secy.

Mrs. J. A. Chapman writes that the First Spiritual union of Norwich, Conn., dedicate their new home—the Spiritual academy—with appropriate exercises, Wednesday and Thursday, Oct. 6th and 7th, at 2 and 7:30 p. m.

Mrs. Amanda Wiggin, aged 67, passed over on the 27th ult. at Los Angeles, Cal. Frank T. Ripley and Mrs. Ada Foye spoke at the funeral, the latter having been a guest at the deceased's marriage 29 years previous.

The transition of Miss Bertha May Hoyt at her home, 345 Clark ave., Detroit, was a severe loss to the Central Spiritual union, of which she was a devoted member. She was also a fine medium and thus a loss to the cause.

E. R. Kidd of Canton writes: Mrs. J. W. Kratz of Evansville, Ind., has been in Akron, Alliance and Canton since the camp season and is doing a grand work in her phase of mediumship—that of inspirational trance lecturer.

Mr. M. A. Brackett, the genial secretary and treasurer of the Portland, Me., Spiritual society, writes glowingly of the cause in that section. Orient hall has been leased for the season, and the best speakers are being engaged.

The Salem, Mass., First society, of which William A. Peterson is the president, has the pick of the speakers for the coming season. Those interested may obtain the desired information from the secretary, Mrs. Harriet S. Gardiner.

Geo. H. Brooks, who began his labors for the Unity society of Milwaukee, Wis., the last Sunday in September, to continue through October, is open for other engagement or funeral services. Address telegrams or letters to 558 Milwaukee st.

The New Bedford (Mass.) School of Progress holds interesting Sunday services at Pythian hall, beginning at 10 a. m. Circle at 2:30 p. m., and meeting at 7 p. m. Mrs. Hindle is the efficient conductor of the school, and Richard Riding, the clerk.

The Y. P. S. U. has elected the following officers: President, Mrs. L. Moore, 162 E. Ferris st., Buffalo, N. Y.; vice president, Miss Susie Hayes of Titusville, Pa.; secretary, Mrs. W. H. Bach of Lily Dale, N. Y.; treasurer, Miss Alice Evans, Bolivar, N. Y.

L. J. Manley of Pioneer, Tex., was ordained as a medium, and a missionary certificate was issued to Charles Higley, a materializing medium of Sherman, and to Hugh Tucker, an inspirational medium from Midlothian, by the State association of Texas.

Richmond, Ind., has a new inspirational speaker in the Rev. Alpheus Iden of 527 S. 13th st., a recent minister in the Christian church. Mrs. Gehring, slate writing medium, also contributes to the interest of Richmond friends.—Peter Miller, sec'y.

Mrs. Annie Buchanan of Blaire, Neb., a well known medium who gives independent slatewriting of a very convincing character, has decided to remain in Marshalltown for the present. She is doing a grand work for the cause and is kept deservedly busy.

The First society of New York, which meets at the Tuxedo, 637 Madison avenue, opened with J. Clegg Wright and E. W. Emerson. The first named relieved investigators of their orthodoxy, and the latter healed the breach with proofs of a more wholesome future.

The Hovey society of Springfield, Mo., have resumed fall service. They solicit correspondence with speakers. Following is the newly elected board of officers: H. H. Hutcheson, president; J. M. Mitchell, vice president; Samuel Bowers, secretary, and John T. Shauck, treasurer.

The First Spiritual society of Portland, Oregon, meets at the new Alisky hall, corner of Third and Morrison street. Conference at 11 a. m. Medium's meeting at 12:45. In the evening, at 7:45, W. J. Erwood lectures and gives tests. Miss Campbell kindly aids through her musical powers.

Mrs. Julia Alford of Worthington, Minn., who is a new medium in the field and who has been very successful in her work, giving readings, also musical readings and automatic writings, has located at Marshalltown, Iowa, for

the coming winter, as the state of her health forbids her returning to Minnesota.

James G. Clark, the poet singer, has gone to his rest, or as a correspondent write, "Is singing the new song of the perfect freedom of the 'Land of the Leal.'" He entered spirit life Friday, Sept. 17th, at 4 p. m. Memorial services were held. Sympathy in practical form is needed. Address the family at Pasadena, Cal.

The First Spiritualist society of National City, Cal., met recently and elected the following officers for the ensuing six months: Mrs. Maud L. Freitag, president; P. T. Griffith, vice president; Lena Dimock second vice president; Mrs. J. Mullen, treasurer; Otto R. Freitag, S. E. Harris, Mrs. Dr. Longshore, Mrs. S. F. Smith and Miss Lena Dimock, trustees.

A reception was given Mrs. H. E. Lepper of Minneapolis, recently, by her friends, the occasion being her 60th birthday. Among the guests were Mrs. C. D. Pruden, Mrs. Lowell, Mrs. Vaughn, Mrs. Trior, Mrs. Jacobs, Messrs. Raymond, Edwards and McDonald—the latter acting as chairman. A poem, written by her oldest daughter, Mrs. O. W. Smith, was read by O. W. Smith of 309 Washington avenue s. e.

Transitions: James G. Clark, Pasadena, Cal.; Warner Bateman, Cincinnati; Samuel Thomas, Aliga, Mich.; G. W. Allensworth, Lampasus, Texas; Mary H. Hubbard, Brooklyn, N. Y.; Mrs. Cotter, San Francisco; Dr. Mary J. Russel; Mrs. Sophia Fox, Loraine, O.; Capt. B. Hammond, Davenport, Ia.; Mrs. Dr. Schultz of Cincinnati (passed away in New York); Amanda D. Wiggin of Los Angeles, Cal., and Miss Bertha May Hoyt of Detroit, who passed to spirit life on the 17th inst.

The Southwest Spiritual conference of Texas have elected the following board of officers for 1897-98: D. B. Wood, president, Dallas, Tex.; H. Orsay, first vice president, Austin, Tex.; T. E. Browder, second vice president, Reno, Tex.; A. Myers, third vice president, New Orleans, La.; H. C. Humbolt, fourth vice president, Shreveport, La.; R. O. Freeman, fifth vice president, Little Rock, Ark.; Elmer Brown, sixth vice president, Forest City, Ark.; R. C. Travers, secretary, Dallas, Tex.

Speakers and mediums going to the N. S. A. meeting are requested to send in their names to the secretary. Among those already announced are H. D. Barrett, L. V. Moulton, Cora L. V. Richmond, E. W. Emerson, Maggie Waite, Maggie Gaule, Moses Hull, Dr. Peebles, Mrs. Glading, Ida Whitlock, Jennie Hagan Jackson, Carrie Twing, Rev. A. J. Weaver, Dr. Fuller, May Pepper, C. Fannie Allyn, Loe F. Prior, Mrs. Cadwallader, Mrs. Hibbitts, Pierre Keeler and Mr. and Mrs. Pettibone.

GET CREDENTIALS.

Strange names suddenly appear on our horizon of individualities coming from everywhere and going to nowhere, and seldom known in the place they come from. Among them are "doctors" lecturing in California and claiming to come from New York, or "professors" giving tests in Texas, claiming to come from Canada, or some other antipodal region. Whether this is to be regarded with suspicion or whether it is because a prophet is not recognized in his own home, is a question. But it would be well, however, for Spiritualists to begin to ask for credentials from all such strangers. No honest man need be ashamed of his home.

Send one dollar for one year's subscription.

THE GREAT CONVENTION OF THE N. S. A.

At Washington, D. C., October 19, 20 and 21, 1897.

The Central Traffic association, the Trunk Line association, the New England Passenger association, have all granted rates for our annual convention on the certificate plan, as announced last week. The Chicago and Alton railroad will also give certificate rates.

Persons desiring to attend the convention from west of the Mississippi river can secure this ticket at Burlington, Keokuk, Hannibal, St. Louis and Chicago. We have not been able to secure rates in the extreme south; the southern boundary is the Ohio river. Rates can be secured from all towns on either side of the Ohio river.

It is very important that all persons desiring rates to understand these facts: purchase certificate ticket to the National Spiritualists' Asso. convention Washington, D. C. If you do not secure this certificate when you secure the ticket you can not secure any reduction in rates whatever for the return trip. Those having this certificate, signed by the secretary of the National Association, can secure a ticket to return home for one-third the regular fare. These tickets will be on sale to come three days before the convention, and will be good to return on three days after the convention adjourns, Sunday not included. Please remember one fact about securing these certificate tickets, you must apply for them at least fifteen minutes before the train you wish to take is to leave, as the ticket agent must have a chance to make out the certificate.

Headquarters of the delegates will be at the famous Ebbitt House, Fourteenth and F streets N. W., Washington, D. C. Persons coming to the convention are not obliged to go to this hotel. Comfortable rooms can be obtained elsewhere at reasonable prices, and there are a large number of restaurants in the city where good food can be obtained.

Every Spiritualist society chartered by the National Association should send its most able member to represent it in this convention. Important The Spiritualists of America during the next year are not only to celebrate the Fiftieth Anniversary of Spiritualism, but they will also be obliged to defend their constitutional rights as well as the constitutional rights of others. The time has come for the Spiritualists of this country to lead the army of Progressive Religionists and unite for the greatest good of the people. The time has come to cease quarreling over non-essentials, and unite for the promulgation and advancement of the best religion given to man.

Let all loyal and true Spiritualists attend this convention.

Officers of N. S. A. will tender the usual reception to delegates in parlors of Ebbitt House at 8 o'clock p. m., Oct. 18, 1897.

FRANCIS BAILEY WOODBURY,
Secretary.

THE SOUTHERN CASSADAGA.

The camp meeting at Lake Helen, Fla., begins February 20, 1898.

The speakers engaged are Mrs. A. E. Sheets, George P. Colby, Carrie Twing, J. C. F. Grumbine and J. Frank Baxter, Test Medium Mrs. Maggie Waite and W. W. Tatum of Texas.

The hotel will be open November 1. Rooms in the apartment houses can be obtained. For circulars address, with stamp, Budington & Gunn, 91 Sherman street, Springfield, Mass.

THE CONTRAST—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.



Mrs. J. W. KRATZ.

MRS. J. W. KRATZ.

Mrs. Kratz is comparatively a new worker in our ranks; an inspirational speaker, psychometrist and test medium. Having never sat for development, she is what can be termed a born medium. Some four years ago conditions were thrown about her, when the power of spirit gave utterance in demonstration, since which time she has served faithfully in her home, the People's church of Evansville, Ind. She is an earnest worker, as those who have heard her can testify, and is at present serving the Society of Spiritualists and Free Thinkers of Alliance, O. Her home address is 224 Cherry street, Evansville, Ind.

EASY TO GO TO EUROPE.

Persons on small salary are frequently found to possess enough knowledge of History to intelligently trace the footsteps of past generations in historic spots of England and Europe made famous by story and song. People whose busy lives have blotted out their recollection of the items of the famous past freshen up from the guide books and local histories enough to make their wanderings through Europe, with its charming cities, villages, lakes and mountains, its history of the past and indescribable foreign flavor of the present, one continual round of pleasure and education. Only those with full pocketbooks have thus far been able to go to Europe, but now a way has been provided which permits all to go on small monthly payments of from \$6 to \$15 (dependent on destination). No second class, no steerage, elegant powerful steel steamers—two sailing together within hailing distance all the way across. People are booking now for England, Mediterranean and Paris exposition tours. These voyages are within reach of all, but no passenger can be booked beyond the capacity of the steamer's state rooms. An elegant magazine of foreign half-tone engravings with all details sent free on application. Postum Cereal Co., Lim., Battle Creek, Mich.

CHOICE LITERATURE.

A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

THOMAS PAINE—WAS HE JUNIUS? —By W. H. Burr. Price 10 cents.

A SEX REVOLUTION.—By Lois Waisbrooker. 25 cents.

THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

SOCIAL UPBUILDING—By E. D. Babbitt. Price, 15c; postage, 2c.

SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAE—An outline history of man written through the mediumship of U. G. Figley.

THE PHILOSOPHY OF REINCAR-NATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.

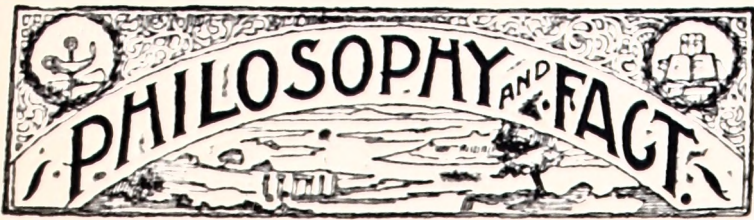
LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.00.

PRIMITIVE CHRISTIANITY AND M. S. By Dr. Crowell. Vol. 2. 500 pages. \$1.15, with postage.

SPIRITUAL SCRAPS—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.

STUDIES IN THEOSOPHY—W. J. Colville. Price \$1.50.

PSYCHIC WORLD—Sequel to Higher Realms. 25 cents. (Illustrated.)



SYMPATHY.

A Touching Essay Its Philosophy.

A book entitled the "Unseen Universe" was published a few years ago in which the author argued that the seen is but the picture of the unseen; that what we see and touch are the appearances, while the realities are perceptible only to an interior sense called intuition or insight. This may, or may not, be a truth concerning the material things around us, but it is a certainty in connection with our actions, prompted as they are by impulses, of which we can even in our own lives know but little. To these impulses, shaping our energies and exciting so much diversity of action, we give various names according as their results seem good or evil. Prominent among these forces having the most beneficent effects is that of sympathy, since from this quality spring other loving influences, such as mercy, charity, patience, etc.

This power, so common that many come in contact with it daily as with the air and sunshine, attracts comparatively little attention in the bustle of life's activities; yet it is one of the most potent factors in our Christian civilization. It gives birth to the tender compassion that wipes away the tears of the motherless and smooths the restless pillow of the dying. It is the source of the generosity that builds hospitals and free schools, establishes prison gate missions and sends out the constantly increasing Salvation army with its soldiers intent on none but peaceful, loving warfare. It animates the spirit of a brave Grace Darling in her rescue work on the stormy waters, stimulates the heart of a compassionate Clara Barton in her humane labors on the battlefield, cheers and sustains the great soul of a loving Father Damien, who voluntarily lays down his life in carrying consolation to the loathsome lepers in a foreign land. It fires the hearts of the best of Russia's young college students to champion the cause of the oppressed, even while in so doing there is awaiting themselves an almost certain exile to the mines of Siberia. In times of famine or horrors by flood or earthquake it quickly prompts the safe-sheltered to send food and money, with loving hands to care for the hungry, homeless and helpless. This power so far reaching extends even to our dumb friends. This is shown in our own country by the societies for the prevention of cruelty to animals, and in the hospitals of India devoted by an ancient religious sect called Jains to the care and comfort of these suffering creatures.

But while sympathy does so much for those in sorrow, it is by no means idle among the joyous. It literally fulfills the injunction given by Him of old, who said to "weep with those that weep and rejoice with them that rejoice." To an unhappily situated person, with this quality undeveloped, such a course of action would seem an absolute impossibility; yet there are many who possess so much of this blessed power that they can, in the midst of their pain, feel gladness un-mixed with envy in the joy of their more fortunate fellow creatures. Sympathy rejoices with the gay laughter

and merry song of the little child, with the gleeful maiden happy in the blissful possession of a lover, and the proud mother whose heart and home are filled with rollicking boys and mirthful girls.

Sympathy not only weeps and rejoices with the class by the world called respectable. It just as tenderly ministers to the vicious and depraved, and there is no influence so effective in the reformation of the so-called criminal classes as that which prompts the tender smile, the loving hand-clasp and the disinterested helpfulness at the moment when they are most needed. One night at a late hour in New York city, a disreputable woman was arrested for disorderly conduct on the street, and confined in a cell in the station house. The next morning it was thought she had sufficiently recovered from her night's debauch to be in a condition fit for trial. The officers were about to bring her into the court room, when a little woman came in from the street and asked permission to talk with the prisoner in her cell. At first the officers refused to let her see the prisoner, saying that she was a large strong woman who had often been brought there for similar conduct, that she was so hardened as to be destitute of all womanly instincts, and thus was susceptible to no power except brute force. They also said it required the combined efforts of two men to bring her in for trial, and they always expected, and were never disappointed, in having a hand to hand struggle with the vicious creature. The little woman insisted, however, and was finally permitted to go in alone. A few minutes later she came out leading a tearful subdued woman, instead of the violent creature looked for by the curious bystanders. The officers were greatly surprised, and finding an opportunity they asked how she managed to effect what seemed so marvelous a transformation. Her method was very simple. She had kindly inquired after the babe of the unfortunate creature, and then offered to go into the court room with her as a friend. At first the prisoner harshly rejected this proposal, and then this angel, in the guise of a woman, stooped and tenderly kissed the bloated cheek.

At the touch of the soft lips the desolate outcast gave way to violent weeping. She was then as submissive as a little child, permitting the stranger to bathe her hot face, brush her tangled hair and lead her to the court room. What the final result of this incident was to the fallen woman I know not, but if there was any action of sufficient power to change the current of this sorrowful creature's life it surely must have been the effect of this loving influence.

Aside from these forms of labor, sympathy has pleasures that no other quality can give. No one can realize in its fullness, the joy of receiving evidences of this divine impulse until he has stood where he felt alone, absolutely alone, in the midst of the universe, with nothing but strangers and darkness around him. To many this experience so dreadful never comes; but there are others to whom the path of life is but a toilsome road over which, stumbling and falling, they must walk with bleeding feet. Such persons find it impossible to esti-

mate the comfort and help to be found in the little tokens of sympathy unvalued and unnoticed by the happier portion of humanity. A gentle word, a touch of the hand, perhaps the trusting smile of a little child and light has broken in upon the darkness, help has come.

It is probable, however, that the pleasure of exercising this sacred function, in ministering to the craving needs of others, is greater than that of receiving from this blessed influence, since the giver has the satisfaction of knowing that he has sent out a power that is constantly broadening, as are the ripples produced by the pebble thrown on the smooth surface of the lake. He knows that this influence will continue to flash out from heart to heart and life to life, as did the beacon fires kindled on different hills to proclaim, before the days of telephones and telegraph, the transpiration of some glad event. The giver also finds that he heals his own aching heart while thus ministering to the happiness of others. Let a soul sinking under the burden of some great sorrow give loving interest to those around him, and slowly but surely his own anguish will disappear in the joy of making lighter the burdens of the world. This fellow feeling also instinctively guides him to see the best in all mankind, and while he may see the mistakes, he sees by sympathy's aid the motive in quite a different light than he could without this tenderness. Thus to him his world is constantly growing broader and more beautiful.

Sympathy is like "the shadow of a rock in a weary land," resting and refreshing all who come within its cheering influence. It is to the hungering, hopeless soul what the dew is to vegetation. Sometimes at the close of a hot, dusty day we see the wayside weeds and grasses parched and withered, but with the morning comes a wondrous change. The weeds and grassblades, fresh and beautiful as in creation's dawn, are thickly covered with tiny dewdrops, flashing their rainbow colors in the sun. So sympathy comes and changes in a few hours the soul so tired and shrunken by nourishing it and giving it hope until life becomes once more a thing of beauty. Probably most of us have at some times in our lives felt an unreasoning terror in the midst of some dreadful storm when the rain came in sheets and the lightning flashed continually; when the roar of the thunder could be heard above the rushing wind that was swaying and bending and twisting the tree tops; when even the lower animals huddled together in their fear of the awful power that threatened to destroy them. Then the clouds suddenly parted and the sunlight showed us a world glowing in new and quiet beauty. Thus it is in the storms that come to the soul; when misfortune's overwhelming power is felt; when cruel slander breathes upon the reputation we hold dear; when death, or time, takes from us our best loved darlings; when we have felt temptation's dreadful power and are lying crushed and helpless by the way, then, as the rainbow comes to the terrified while the tempest is passing, so comes sympathy and gives courage again to the heart that is breaking in anguish and despair.

Perhaps it is no more than fitting to mention a spurious kind of sympathy called pity. Pity and sympathy are alike in one point only; they are both a tender feeling for the suffering of a fellow creature; but pity looks with something of contempt at the sufferer's weakness, while sympathy recognizes no class distinction. With it all creatures are members of one great brotherhood, and as such are entitled to a generous portion of this divine gift. Pity gives its alms something as a person might throw food to a hungry dog, while sympathy be-

stows its blessings with so sweet a maternal tenderness all people are grateful for its loving favors.

What is sympathy, this hope-inspiring, life-giving force so healing and comforting in its mission among the breaking hearts of the world? I do not know, but to me it is the unending spirit of our Eternal Father binding in one the sorrowing, sinning, loving hearts of all his earthly children.

ADA VINTON TOWN.
Meadville, Pa.

OUR SERMON.

"There is no disease," is a truism in universal nature, but not in human nature. It might have been in the latter had not man perverted his health by sensualism or selfishness, and transmitted it by heredity.

All human ailments arise from weak nerves or bad blood, one caused by the expenditure of nervous vitality, the other by lowering the vibratory action of the heart, both making a man negative to surrounding conditions—atmospheric, magnetic and contagious.

When the nerves are well charged with magnetism (stored by moderation or economy in the appetites) they are positive to material influences and vibrate in harmony with the higher forces of nature. This throws off disease or keeps the organs in health. The reverse makes them flaccid and subject to colds, inaction, constipation, indigestion and attending troubles. But some are born with this lax vitality, inherited from a past generation; others can put it on "early piety." The cure is self-evident—temperance in all things or abnegation according to the deficiency to regenerate lost vitality.

Contagious diseases or those arising from microbes affect the blood, because of slow vibration in the vicious or selfish—also hereditary and due to these conditions in our forefathers. Sympathy, charity, benevolence, justice or honesty are blood cleansers and restorers of the normal vibration in the seat of the arterial system, the heart.

Selfishness or prejudice is a heart emotion, but in discord with universal nature; in fact, its antithesis, for nature is love, being life or God, so-called. In its unloving state the heart (the seat of the soul's emotions as the nerves is that of the sensations) does not act in unison with nature, and makes the blood sluggish, thus negative, and subject to contagion. In its positive state the blood is death to microbe, and consequently free from contagious diseases. A big-hearted man or woman can defy such evils, if not troubled with a lax nervous system to invite other affections. Temperance and honesty (justice) therefore, are preventives, and, in the long run, curers of disease.

THE POWER OF PREVISION.

Coming events cast their shadows before. "A Medical Member of the Psychical Research society" has a lady friend and patient who recently had a prevision of the Paris disaster, with the names of eight of the victims, and also an intimation that about 200 deaths would result, in a temporary building, from fire, in Paris. The same evening she had a prevision of the shipping accident near Aberdeen, the full name of the one steamer being given, and the first letter of the other, as well as the statement that 11 lives would be lost. These accounts were written on a letter card which bears the postmark May 3, 12:15 a. m. Before being posted, the letter card was attested by three gentlemen.

A NEW

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A NEW FASHION IN VERDICTS.

"The Literary Digest," discussing the question, "What is the truth about Spiritualism?" quotes an eminent French writer, as bringing in an entirely new verdict, "Not completely proven," a version of the cautious Scotch verdict, which really provokes a smile. But here is what the "Digest" says:

The Scotch verdict, "not proven," or at least the verdict, not completely proven, is the answer that finds favor with M. Emile Faguet. Many of the facts of Spiritualism, he thinks, have been verified—up to a certain point; but the mixture of truth and fraud is as yet a hopeless one, and we must wait for the scholars to reach some more definite conclusions than are now possible. M. Faguet writes (in the "Revue Bleue") in review of a book by Alfred Erny, entitled "Experimental Psychism." He speaks of the different forms of manifestation as defined by Erny: typology, the rappings of spiritual visitors; levitation, the lifting of objects by such visitors; automatic writing and direct writing, by which beings of the other world write, using the hand of a medium, or without the use of an intermediary; psychometry, or second sight; psychic or astral body, that inward fluid which is able to externalize itself, which can present to you your own double, or may be borrowed by another spirit and may be photographed; teleplasty, or apparitions, faintly visible and even tangible, which are the extreme form of communication with either the living or the dead.

Referring to these various forms of spiritualistic manifestation. Mons. Faguet proceeds to speak as follows:

"Now all these are facts; they can not be denied; they are facts which have been observed, registered catalogued, which—especially in the very conscientious labors of the London Society of Psychical Research—are presented to us in good order, in great number (more than 500), and explained by certain general hypotheses which may become laws, and which form at present the body of the doctrine.

"But are these facts verified? All verification is relative; nothing is absolutely, radically, irrefragably verified. They are the facts which are verified up to a certain point; that is all that my absolute impartiality can say.

"A good proof is that insisted on by M. Sardou in 'Spiritisme,' that the most ardent spiritists are the scholars, chemists, physicians, naturalists, who commenced by being sceptical and hostile, and who gave themselves to the study of Spiritism only to convince themselves of its falsity. That this is a serious and strong argument in its favor I do not deny. But is it sufficient?

"Another proof is that of photography. This should be a sure one. But spiritists recognize and even proclaim the fact, that so many frauds are among them that no one can tell whether the apparitions photographed are not really those in which fraud has played a part. The proof is not yet sufficient.

"In fact, certain confessions—very honest ones—call attention to mediums who for a long time were considered authentic, but who later became frauds. M. Erny tells us: 'These people probably had psychic gifts at one time, but, as I have often repeated, sooner or later, when these gifts are found insufficient, public mediums replace them by means of cheating and disguises.'

"At what moment can the line be drawn between authentic experiences and those without scientific value,

which the former simulate? Proof fluctuates.

"Another doctor of psychic science even believes that there is always some fraud mingled with the truth, and that 'fraud is as inseparable from mediumship as simulation from hypnotism.' It is not necessary to say that the proof wavers.—Light.

THE MESSAGE OF THE STARS.

It was the hour in which God speaks through silence; the very dumbness made eloquent interpretation of the divine thought; for science is the spiritual clothing of thought. There is no frou-frou of soft words, no allurements of prettily colored phrases to distract from the beautiful things they cover. The hour of God's speaking! and the world white with fading moonlight and glimmering stars and the noise of the city hushed; the spires of distant churches pointing like slender fingers to heaven; lights growing dim in the windows of houses where the sick are tended or the dead watched in their quietude.

The hour of God's speaking! when the song of the world issues from the measureless deeps of silence. The murmur of its revolutions are blended



MRS. L. A. S. NOURSE.

into harmony of such rarely perfect intonation that it can be heard only with that inner, subtle sense which perceives the beautiful in its celestial creation. Clothed materially, it is inaudible, or at best a mere whispering echo. "He that hath ears to hear, let him hear." But how can a dull soul be alive to sensitive vibrations? How can he hear to whom hearing has been denied?

The message of the stars is given to him whose soul is opened to the spiritual; to him from whom materialism slips, for one moment; to him who goes up into the mountain top alone. In that night when the stars sang together, there was an answering song from the great heart of the world. Some were quickened to the melody; others heard nothing but the heavy breathing of a gross world.

The hour of God's speaking! I drew the curtain aside and looked out at the stars. I wondered what soul, that night, would be perceptive to their message. How can one understand who is accustomed only to revelations of the divine through the simple language of earthly duties—little homely duties set within the four walls of home?

The child stirred in his bed and threw his arms outside the covering.

I went to him and laid his arms down over his breast and drew the covers close up under his chin. And I kissed him. I always kiss him when I go to him at night, no matter how often, though he is a great boy, with shoulders touching my own. If he should be half-awake, and I should not kiss him he might be disappointed. I thought that perhaps one word of the unspoken message for which so many listen; one tone of the wordless song, which the stars once sang together, might be love—and if it were that, one perhaps might understand, since God is love. In his sleep the child murmured some words of foolish endearment. And I understood how the

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MRS. NOURSE.

Laura A. Sunderlin Nourse, of Moline, Ill., author of "Pencilings From Immortality," and "Lyric of Life," was born in 1836 at Independence, Alleghany county, N. Y. She is the daughter of Dr. Anthony Barney and wife, Roxa Chapin Barney. She married in 1856 Dr. Samuel Sunderlin, who died in 1886, at Calamus, Ia. He was also a medium and magnetic healer. Mrs. Nourse is the mother of one son a successful newspaper editor at Delmar, Ia., and two daughters, both married. Mrs. Nourse in 1888 married a second husband, Dr. William A. Nourse, of Moline, Ill., where she since resides. She has won considerable fame as a poet, and selections of her published poetry, with portrait of the author, was published in the Magazine of Poetry, Buffalo, N. Y., 1891. And she was also, with biographical notice and portrait chosen a place in "A Woman of the Century," edited by Francis Williard and Mary A. Livermore, Buffalo, N. Y. Mrs. Nourse has ever been a fearless and avowed Spiritualist, a clairvoyant and inspirational writer of activeservice for nearly 30 years, and much loved and respected by all who knew her.

PHILOSOPHIC BRIEFLETS.

Carnality is the origin of disease—abnegation the cure.

Superstition is unnatural or arbitrary reasoning from effect of cause.

Imagining ourselves possessing superior abilities is a sort of pretense—an imposition—demanding undeserved recognition.

Absolute cleanliness is not so much dependent upon what we hide as on what we overlook. The keener sensibilities need not see filth to cognize its presence.

Soliciting the aid of the invisibles while imposing on a brother mortal is a dangerous undertaking, in which the solicitor gets the worst, as the bent of his mind attracts spirits who delight in deception.

Positive spirituality remains unaffected by hypnotism. A surrender proves some moral or mental weakness in the subject, but is also the means of locating it for self improvement and spiritual progress.

"Where are your institutions; your hospitals, your churches?" asked a scoffer of a Spiritualist. "We need none," answered the latter; "self-knowledge is our institution of learning; self-culture our hospital, and the world our church. We don't wish to be hemmed in, for, like your people, we then, too, might need prisons as an accompaniment. So far we don't need the latter."

If they will judge you by the evil doings of one medium, ask them to read the doings of King David. Mediumship does not imply spiritualism. It is simply an avenue for a higher morality to be revealed, as good music may come through a wicked musician. It is spirituality which betokens Spiritualism, not carnality. It is what David revealed that points to a higher life, not what he did as a medium.

SPIRIT RAPS.

On inquiring how the raps were produced we were told:

That every human being was surrounded by an atmosphere, which differed considerably in its nature and in its color. A person with a peculiar atmosphere was a medium for raps. This atmosphere could be used by a spirit to interpenetrate various material bodies, which then become something like the limbs of living creatures. A spirit, by touching this body, or even by the concentration of its thought, could produce a concussion, and hence a noise. Every rap that was given needed a portion of the medium's vital atmosphere; consequently care should be taken to stop a seance as soon as the medium showed signs of exhaustion. Material objects were moved by the same means; they were interpenetrated by this atmosphere, and could be rendered positive, instead of negative to the earth's attraction, and by the will of a spirit could be moved or raised.—Old Investigator.

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WHAT WE NEED.

The need of the day, so far as the moving forces of Spiritualism are concerned, is to make Spiritualists. This can be done only by mediumship, hence the spirit medium is the base of the superstructure of Spiritualism in the world. The polemics of immortality are etched with the cobwebs of hoary ages. Nobody is convinced by argument in these days of enervated materialism. The worst materialism is in the churches, where one would naturally expect to find the abounding proofs of immortality. Where, then, can the honest skeptic turn for light? Nowhere, unless he investigates mediumship, and he may not find light there. Much depends on himself. It is a fact that some people are so organized that no evidence whatever can convince them of their immortality. But aside from these, the great mass of doubting humanity has in mediumship the solution of the world's greatest enigma.

It is upon this premise that the Light of Truth has often said that mediumship is the hope of the world. It is no less so now than it ever has been. All religions rest upon it, all Bibles are made up of its phenomena.

The world needs more and better mediums, mediums who will not lie; mediums who will look their tempters in the eye and shame their pretenses; mediums consecrated to their work and ordained by the spirit world only; mediums who by their lives and work put to shame the slanders heaped upon their divine and blessed calling. These are the need of the time and as fast as the supply is filled Spiritualists will be made—at least they will be set on the way to their making. It is not enough that the world has one Emerson, one Pepper, one Dearborn, one Waite, one Gaule, one Piper, one Whitney, one Mosier, one Thomas, one Williams. Ten thousand of them are needed to point man the animal to man the spiritual being and heir to immortality. Let them come forth, and let them be protected by removing from their pathway the haunting demon of poverty. Surround them with safeguards of love, appreciation and hope. This is for Spiritualists to do, not the world at large, for the world at large knows little about and cares less for the bridges that carry it.

Light, London, commenting on a recent fanfaronade in this country says: "Good news from America! Certain persons have actually established a 'National Anti-Spiritualistic association.' We are not prepared to deny that bogus mediums have provoked this onslaught, but the new association will not find it easy to discriminate, it will have to investigate; and that will be charming. But, while investigation must lead to belief, persecution will fire up believers, and good will be done both ways. O that some good people would start a similar society in London!"

THE CONVENTION AT WASHINGTON.

The fifth annual convention of the National Spiritualists' Association of America will be held in Washington next week. In many respects it bids fair to be the most important national gathering of Spiritualists ever held in this country, and as such will command the attention of thoughtful people the world over. Spiritualism was never more prominently in the blaze of popular discussion than it is today, and if the convention will recognize this fact, wisdom will rule in its deliberations.

Our people are not going to Washington next week on a play spell or an outing, if they are at all impressed with the significance of their undertaking. There is work to be done and the character of it is by no means uncertain. Dark and foreboding clouds are in the air and divers conditions abound, which are unworthy a place in the great movement the delegates are to represent. Undoubtedly President Barrett will be superceded, and upon the choice of his successor will devolve a great work. Few in our ranks have sacrificed more in the same length of time for the good of the cause than has H. D. Barrett. His successor will have to meet these sacrifices.

There are other problems to meet scarcely less in importance, and it is the earnest hope of the Light of Truth that wisdom sufficiently in evidence to overcome the inevitable frictions of such a convention, may carry it through to a final equitable and honorable end.

All eyes are now turned toward Washington. Be it remembered that Spiritualism will not be on trial, but some Spiritualists may be, and what they do or fail to do will effect themselves and to the N. S. A. only.

DOUBLE AND MULTIPLE PERSONALITY.

The phenomena of life are puzzling, at least to two of New York's great physicians, Dr. Osgood Mason and Dr. George F. Shradly. According to these gentlemen there is a Dr. Jekyll and Mr. Hyde in every home. Perhaps we are getting after an analysis of the proverbial family skeleton. The only variance between these physicians is in the matter of extension of the human personality, Dr. Mason contending for a dual personality, while Dr. Shradly says it is multiple. Both, however, are agreed on hereditary transmissions and abeyances in personalities, and explanations of changes by shock or otherwise in the manifestation of personality are given on these grounds. A wicked personality for instance, may lay dormant for several generations and all at once crop out in the life of some ordinarily gracious person. Dr. Shradly says that all men are inclined to be wicked, to revert to the primitive type, and that there is enough of the primitive man left in all of us to furnish an explanation for outlawry and brutishness. Each person is composed of a number of characteristics, inherited from the thousands of ancestors who have contributed to his being, says Dr. Shradly—and we have no desire to dispute it, but we are not altogether at ease on his multiple personality doctrine. However, discussions such as this show the trend of the thinking minds of the day.

There are certain facts in the manifestations of the inscrutable ego for which there is no hypothesis in ordinary science to account. It is encouraging that men here and there are looking one up.

Do you subscribe for the Light of Truth?

THE INTEGRITY OF COLLEGE CURRICULUM.

The effrontery with which the bald and unblushing use of money has invaded some of the educational institutions of the country, and the fawning sycophancy of the authorities of those institutions before this pelf-crowned Borgia, has received the respects of at least one man who dares to fall back on his own rectitude and stand out for the principles upon which the collegiate education of our young men are supposed to rest, but which are being wantonly perverted. Reference is made to the annual address of President Schurman on the occasion of the 30th year of Cornell university, September 23. Speaking of the limit to which free speech has been reduced by the money power in colleges, he said:

"Money is needed to carry on a university. I know this well. I know that our board of trustees is wrestling with the question how to make both ends meet. Yet if money is to be the goal of instruction by the suppression of truth, by setting a limit on the teacher, better a thousand times that the institution should be put out of existence. The end of the university is truth and the propagation of the truth. Money is a means for this end. As an end it has a poisonous and deadly bite. Thus, all the pretensions to set limits to teaching must be resisted. Nor are these considerations of more importance to the teachers than to the public and civilization in general. The principle of the republic is that the majority rule. The principle is equally true that the individual may be in the right and the majority in error. All progress in science has demonstrated this truth. Take it in the study of astronomy. Was Copernicus wrong and the men who opposed him right? Was Darwin wrong and those who opposed and hounded him right?"

Here are words of wisdom. Men who feel moved to aid colleges with their money are to be commended, but President Schurman goes to the root when he says that the end of the university is truth and the propagation of the truth. Endowments must not precede this purpose; if they do, the end of the university, as such, can easily be set.

A NEW TURN FOR CUBA.

Spain has given an inch in the withdrawal of Captain General Weyler and the substitution of a more humane man in the management of her forces in Cuba. The question now is, Will she give a foot and grant autonomy for the Cubans? But if the metal shown by the insurgents thus far is any criterion it will make very little if any difference how many changes occur in the ministry of Spain unless complete independence is granted to that island. There has been no more heroic spectacle in modern struggles against ancient time-honored tyranny than Cuba's fight to throw off the yoke of Spain. It is unlikely that anything short of independence will be accepted by the patriots, and more and lasting honor will redound to them if they achieve their independence independent of the pickwickian dalliances of the government at Washington. The American people almost to a man desire that the cause of Cuba shall succeed.

The best preparation for death is a life well lived here. Spiritualism emphatically teaches "one world at a time." There can be nothing conceivable in the gloom and despair of loneliness to equal the state of that man or woman who goes to the spirit world before that world is ready for him.

THE NEWSPAPER AS AN EDUCATOR.

If newspaper men and writers would take upon themselves in practice their old shibboleth of being moulders of opinion there is no educational force in the country, not even the great universities, that could compare with them in power and dominion. But in their sordid sphere of reflection, or as simple purveyors of public rottenness, and as hirelings, with rare exceptions, to the corrupt practices of obstructionists and debauchers of public and private honor, the newspapers are certainly not on the side of human up-building.

It is granted that large enterprise is shown in the gathering of news, the equipment of offices, the distribution of talent, the advantages taken of improved machinery, the erection of massive buildings, etc., but these do not make the ideal newspaper, and the cautious reader is more flustered than interested by the output, while the mob of the streets, assimilating as it does the grotesqueness and stupidity of the mess, is oftentimes bewildered at its own picture.

Perhaps it is a wrong estimate, in view of the low ebb of moral force in a big city community, to say that a clean, wholesome and truthful newspaper would be welcomed with the same avidity with which the present pretensions are sought after, but we believe it. The sphere of the newspaper is more of a directive educational force than a methodical reflection of current events. We are not sure that a free press is a wise press—at least not as the "free press" shibboleth is used. There are many outrages perpetrated in the name of liberty, and many a character has been ruined and many an untimely grave filled in this country by the pernicious freedom of the press. This is wholly a prostitution of its legitimate sphere, a pandering to the base rather than a vigorous reach after the practical uses to which the newspaper is fitted. As it is now they are more often than otherwise a positive detriment to the good morals of a community. Licentiousness of the worst type is masked in many of the personal advertisements; the most heartrending play upon the emotions is conveyed in accounts of crime; a frantic competition is indulged in to be the first to print the woes, sorrows and failures of persons; private and sacred affairs are paraded in unblushing array, and the victims have no recourse. News matter is garbled, suppressed or misrepresented at the commands of irresponsible and oftentimes corrupt officials; young men and women are driven to crime by the sensational tales of others' escapades, and all this grewsome wrong is perpetrated in the name of a free press—in the name of free speech.

There is a commanding place for the newspaper as a director of popular thought, a moulder of public opinion. The province of newsmongering should be relegated to the rear, especially that portion of it which deals with the frailties of society. We do not urge the muzzling of the press. We want no press censorship; but we do urge some kind of emphatic check on the unbridled nastiness and cruelty of the average newspaper.

No gauge could be placed on the influence that the hundreds of great newspapers of the country might wield on the side of a better, a more humane humanity. The force would be simply prodigious and awe-inspiring, because they reach where no other mental power can reach. They could be a constant round of daily blessedness to the people.

A report of Mr. Hanna's Columbus speech shows that the prologue I got in its work four times in the first three lines.

THE SUB-SELF FRAUD.

If the "sub-conscious self" theory is to become an accepted mode of explaining away the facts of mediumship, as some dogmatists assert, there is in the nature of things no longer any reason for parley on the subject of moral rectitude. That feature of ethical conduct will necessarily relegate itself into a worse state than Locke, Hume and Kant resurrected it from, for the basis upon which it is supposed to rest is, by this theory, wholly removed. We have here to deal with a side of mentality which is constantly at war with another side, and as constantly deceiving it. On the facts of mediumship and the intervention of discarnate spirits all this fog is at once dispelled, but on the theory of double consciousness it never can be. To say and to teach that there is about us or a part of us a distinct consciousness which speaks diverse languages and soars into various rhapsodies, prophecies coming events, plunges into remote recesses of the universe at a moment's notice, writes messages, essays, monographs and autographs concerning and from the dead, shifts things from one place to another without physical contact, and does all this entirely unbeknown to the other waking, sensationed consciousness, and often in opposition to its teachings and predilections, is to teach that we carry with us a sort of omniscient diablerie which deceives not only others, but ourselves, and pushes to the wall every sensibility upon which the motives and actions of the normal life rest. It bisects the idea of accountability of action, renders nugatory the promptings of the normal mind and loads down the simple and beautiful laws of mediumship with a mass of verbiage. What the sophists were to the Socratic and Platonic philosophy of Greece, these subliminal wiseacres, it appears to us, are to the spiritual philosophy of this era. Driven to the extreme in their efforts to find facts to bolster up their theories regarding spirit control and intervention, they have at last mothered and hatched a chick, and they tell us how it is done, which is extremely interesting, but they do not explain anything except to "make the worse appear the better cause."

WHO ARE SPIRITUALISTS?

A new investigator asks this question. We are pleased to state that the following are a few of the most prominent ones still living who have testified to Spiritualism as a truth:

Sir William Crookes, A. R. Wallace, F. R. S.; Camille Flammarion and Prof. Schiaparelli, astronomers, Baron C. Du Prel of Munich, Rev. J. M. Savage, B. F. Underwood, Prof. Oliver Lodge, Florence Marryatt (daughter of the novelist), Miss Abby Judson (daughter of the Burmese missionary), Dr. J. M. Peebles, Judge A. H. Daily of Brooklyn, Lillian Whiting, A. Aksakow, Russian imperial councillor, Queen Victoria, Prof. W. F. Barrett of the Royal College of Science, Dublin, M. Sardou, Prof. James of Harvard, B. O. Flower (founder of the Arena), Mr. Balfour, M. P., Prof. Elliott Coues of Smithsonian Institute, Parker Pillsbury, Dr. J. R. Buchanan, Prof. Fechner of the Leipsic university, Lord Dunraven of yacht fame, Dr. Baraduc (Count d'Aigun), Wm. Stead, editor Review of Reviews, C. Varley and Wm. Edison, electricians, and Gerald Massey, author.

Among a few of those passed over of whom testimony exists are Abraham Lincoln, Victor Hugo, Lord Brougham, Astronomer Challis, Wm. Thackeray, Wm. Denton, Robert Hare, Ole Bull, Prof. Zollner, Dr. Luys of Paris, Dr. Kane, Arctic explorer, Countess Caithness of Paris, and Judge J. W. Edmunds of the New York supreme court.

A. F. MELCHERS.

In the summer of 1888 the subject of this sketch began his work as editor of the old Better Way, which was subsequently merged into the Light of Truth in the fall of 1892. The naming of these dates, however, indicates very little the volume of labor, the reverses, struggles and disappointments that are encompassed in them. But throughout the course of 9 years, Mr. Melchers has borne a marvellously equable temper, patience and fortitude, and the wisdom of his course is now seen in the standing, tone and influence of the great journal his labor and pen have done so much in establishing.

Of a quiet, retiring mind, a rapid and fluent writer, a hater of shams, persistent and untiring, he is eminently fitted for the position he holds on the editorial staff of this paper. His long and arduous training and experience are to be seen in the make up and quality of the paper from week to week.

Mr. Melchers was originally a southerner, having had his home for many years in Charleston, S. C., in which city his father is still engaged in newspaper work.

Mr. Melchers is a close student of psychometry, and is a very accurate psychometrist himself, which faculty aids him largely in his literary work. He is a writer of stories, and the thousands of readers of "In Higher Realms" and "The Psychic World" will be glad to view the features of the writer whose portrait adorns the first page of this issue. Mr. Melcher's psychometric powers are shown in the "Psychometric Dictionary," thousands of copies having already been sold.

Our brother has been a Spiritualist since 1879, always outspoken, uncompromising, but withal reverent and tolerant. He is still in middle life, in the prime of his faculties, and the hope of all who know him is that he may live many years to do battle for the great cause we all love.

CRUSADE.

Those who think it an easy matter to run a Spiritual paper would incline to another opinion after a short trial. It is like steering through a channel beset by dangers with losses accruing at every little error of judgment. The intuitive sense has to be kept constantly on the qui vive to note the pulse beat of its readers, especially when saying something new or original or making a desperate attempt to raise the money due by subscribers—both necessary to keep alive. To offset the effect this has on the "touchy" we must depend upon those who have risen above this foolish sensitiveness, and ask them to remain where they think they can gain us a subscriber, or induce one to try a three months' subscription for 25 cents. Or send for a number of our Quarterlies for missionary purposes. We send four of the latter for a dime.

The slanders and backbitings consequent upon the demon of jealousy among professional mediums are doing more to wreck their lives and their standing than all the outside forces of opposition they have encountered during the last 40 years. O, mediums, why will you not live with respect to each other's lives and feelings, as you are counseled by the ministering spirits who give through you their sublime teachings to the world? Why this diabolical negation between what you teach and what you live?

Those of our readers who are interested in women's educational advantages will be pleased to know that women are now admitted to the post-graduate classes at Yale college.

SUDDEN TRANSITION OF HON. WARNER M. BATEMAN.

Warner M. Bateman, a great lawyer and leading politician of Cincinnati, ex-district attorney, ex-state senator and close friend of Secretary Sherman, expired suddenly at the Riggs house, Washington, D. C., on the 4th inst. He was among the best known men in Ohio and at the time of his death was in apparent good health.

Mr. Bateman was a close student of the Spiritual philosophy and an openly avowed Spiritualist. The editor has frequently enjoyed the rich pabulum of his mind when, in former days, he casually made his welcome appearance in our Cincinnati sanctum. A man ripe in the experiences of strength and weaknesses incident upon mortality has gone to the higher life.

WOMEN PHYSICIANS.

The physicians at the new hospital for women in London, England, are all women, and out of 90 major operations, only two have resulted fatally to the patients. This is a remarkable showing in view of the long and stubborn opposition held out against the admission of women into these branches of scientific service. We see no reason why male physicians should not be dispensed with in all clinics involving the diseases of women. Women are, or can be, the best and naturally fitted physicians and nurses of their sex.

The day will come when a man doctor at the bedside of a woman, particularly at childbirth, or ovarian or uterine troubles, will be considered out of place and his presence obnoxious.

LIGHT OF TRUTH ALBUM.

This album will be one of the finest effects in the Spiritual literature.

It will be printed on 120-pound enameled paper—photos on one side only, with sketches in the rear.

The cover will be cloth embossed, specially designed, in silver and gold.

It will contain over 200 photographs of our most noted workers, mediums, lecturers and private individuals known to the friends generally.

Price of album \$1; postage 25 cents. Orders now taken as a pointer to the number needed.

LEADING ARTICLES THIS WEEK.

Interesting articles in this week's Light of Truth are from the pens of Giles B. Stebbins, B. O. Flower, C. H. Murray, A. O. Hoyt and Ada Vinton Town, the latter a new contributor. We urge that our readers remail this issue to their friends and mark such articles as they think will appeal to them.

Poets, sculptors, artists, composers, inventors and the like, are born. Genius is hereditary, with possible exceptions. The tramp is one of these exceptions. He is not born such. He is made, not from his own choice either. But his creator is not the same as he who made the tramp, subsequently bounced from the garden of Eden. Still the tramp of this era is a genius. He is as much of study as a picturesque pose in photography or the exteriorization of the human double. The authorities of New Brunswick, N. J., are studying him. That city of New Jersey blessedness has decreed that every tramp captured in the city limits must work a given time on the streets with a ball and chain.

Send one dollar and have the Light of Truth for one year. Fifty-two numbers filled with the cream of Spiritualistic thought.

EDITORIAL NOTES.

There are 40,000 idle men in Chicago.

At the bottom of every human tragedy lies human selfishness.

Theosophists account for the rabid nature of Louise Michel, the anarchist, on the ground that she is a re-incarnation of Robespierre. Evidently there is some hitch in the theory of progression after death.

The saint and the monk flee from the world and by prayers for themselves and a life of self-imposed privation seek to save their souls, while the hero stays with the world and works out his salvation through the betterments of humanity.

Revolutions come because constitutions do not keep pace with the demands of a growing people. There must sooner or later come a period when the strain between a nation and the civic law upon which the nation was founded will no longer hold them together.

Mrs. Annie Besant explains New York's epidemic of suicides, on Theosophical belief, as she says, to the effect that the souls of suicides influence the living to take their lives also. This is done by telepathy, the dead controlling those they love and those they hate, luring always to death.

If this goes, there is some show for diabolism yet.

Do our friends realize that they have the best Spiritualist paper in the country? They should try to hold it accordingly, and not let it slip away from them. This state alone could support it if the friends have a mind to do so. Why not try? Michigan claims to be the banner state in Spiritualists; let this be the banner state in Spiritualist literature.

Canon Wilberforce of England once said in open debate: "The strength of Spiritualism lies in the knowledge of the future life. The weakness of the churches is in the ignorance of that life."

Put that in your pipe and smoke it, Mr. Orthodox Skeptic. Spiritualism is bound to live, and by its "knowledge of the future life."

Mr. D. L. Moody, revivalist divine, has been preaching to the Northfield students on the atonement. The New York Tribune reports the sermon to the extent of 59 lines, and the word blood appears 11 times in the report. Mr. Moody contends that there is no remission of sins without shedding of blood. Evidently there is some hope for pig stickers, dentists and sawbones.

Springfield, Mass., is still much exercised over the mediumship of little Josie Wands. The doctors have settled the question, for themselves, on the theory that Josie does the rapping while in a nervous state and suffering from hysteria. The Republican, which has gotten as far away from Samuel Bowles as the New York Tribune has from Horace Greeley, says that this is undoubtedly the common sense view to take of the occurrences.

A letter of inquiry as to the foreign subscription price of Light of Truth comes from Calcutta, India.

Terms of subscription to this paper will be found on the 16th page. England or Europe, per annum, \$1.52; India or Australia \$2.04. Our foreign subscription list is increasing rapidly.

A book that brings testimony in favor of Spiritualism, by Profs. A. R. Wallace, William Crookes, Wm. James, Oliver Lodge, Judge Dalley, Dr. Willis, B. F. Underwood and other prominent writers, is our "Spiritual Scraps." Price only 25 cents.

Spiritism

SPIRITOGRAPHS.

What a Sensitized Plate Can Produce Independently.

Editor of *Light of Truth*: I send a spiritograph that I hope you will reproduce on account of the wide circulation of your paper, both in this country and in Europe. It was recently obtained through the mediumship of Mr. Frank Foster and illustrates the fact that no camera or lens is required for the production of this kind of picture. The sensitized plate was simply placed in a dark frame over which was thrown a black cloth, under which the hands of the medium held the frame in daytime, and in 30 seconds these portraits were produced, being subsequently developed in the usual manner applied to photographs. It is such a convenient matter now to procure all the accessories requisite for these pictures, on account of the many cheap cameras that are sold all over the country that I hope many will be encouraged to try for these pictures. Simply place a sensitized plate in a dark plate holder, or use your small camera as well, and have it present in your circle, in your lap or on the table round which you sit, and make an urgent request of your meta-factors that they procure the aid of a spirit that understands this kind of business, and that he shall produce the pictures on your plate. Repeat this until you are successful. You should occasionally develop your plate to ascertain if anything has been obtained.

This is a most interesting class of phenomena, and once obtained will afford great pleasure to any circle of friends. I believe the possibility of acquiring this phase of mediumship is far more common than is supposed.

It will be noted in this picture that the child at the top of the plate is cross-eyed; and probably this is the only instance in which a cross-eyed spirit picture has ever been procured. It is well known that these faces are produced with all the defects or peculiarities that characterized them in earth life. I was present when this picture was obtained and can certify to its being produced under the conditions stated. It is a fair representation of this class of pictures, and of one phase of mediumship that signalizes the marvelous achievements of the closing century. The time may come when we shall have an apparatus by which we shall be able to see these faces before they are impressed upon a plate. A kind of spirit spectroscope may be invented, by looking into which we may see these denizens of another existence as they file past our field of vision. But a fit medium would have to be present to make it operative.

C. H. MURRAY.

Elkhart, Ind.

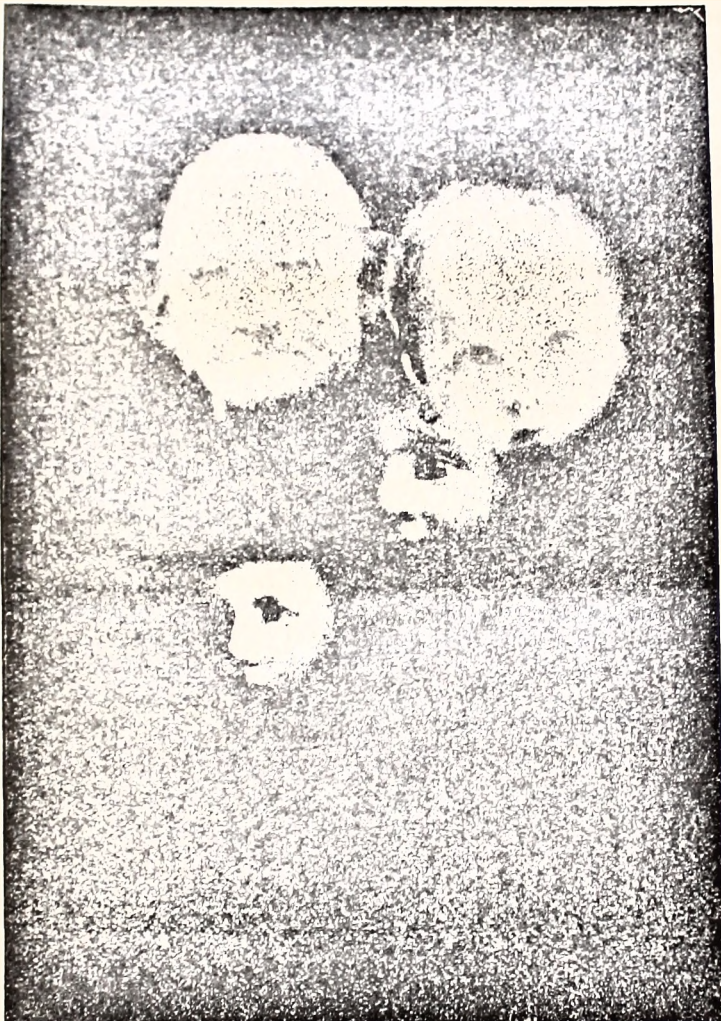
There are things around us which we do not cognize for want of the proper senses. We have but five in general, and two in particular—intuition and clair-sentience (the psychometric sense) which reveal many things unknown to the first named. So there may be a score of others, which will unfold in time. Let us, therefore, not be contented enough to think we know it all.

Read what Professors Wallace, Crookes, Lodge and James say about Spiritualism in "Spiritual Scraps." Price 25 cents, postage paid.

A NOTEWORTHY SEANCE.

Tuesday evening, Sept. 28, almost exactly one month from the day on which the spirit of Dr. S. N. Aspinwall passed to the higher life, a few friends gathered at the home of his wife, Mrs. Bessie Aspinwall, to enjoy the communion of the angels. It was her first attempt to hold a seance since the doctor passed over, and was a trying ordeal, but with the best thoughts of the mortals present and the assistance of the unseen friends she was enabled to overcome the depression of spirits naturally incident to the occasion, and soon passed into the trance condition. Forms were visible before the medium was fully entranced, and

license manifested were remarkable, even for these seances, which are noted for the excellence of the form manifestations. To an old white-haired man sitting near the writer there came a radiant form, and seating himself in a vacant chair by his side she made his cup of joy overflow, as with smiles and kisses she brought peace to his heart and renewed the deathless love of golden youth. "There is no death." How true, and how one is able to appreciate this when the immortal ones can come with such tender greetings. Later on two daughters came to him and gave their names distinctly so all could hear. Frequently this old man is taken within the cabinet and is permitted to place his hand on the head of the medium as she sits in the chair. The writer has frequently seen the medium inside the cabinet with a form standing by her side, and very often two spirit forms have been seen at the same time. During this seance my boy came quickly from the cabinet and grasped his mother by the hand



A SPIRITOGRAPH.

Prairie Flower was evidently feeling in the best of spirits. Verily death does not change the heart, be it blithe and gay or "grave with carping care."

To those who had been frequent attendants at these seances in the past, the sight of the vacant chair near the cabinet was a touching reminder of the "absent one" whose genial, kindly face we all missed so much. But he was absent only in the physical form. His spirit was there, and as Prairie Flower informed us, he was an interested witness of the proceedings going on behind the scenes.

Each one present was, of course, exceedingly anxious that the doctor should manifest, and to that end all contributed by helping to make the best possible conditions. Nothing is truer than that a single disturbing element in one of these seances will produce confusion and lead to disappointment, when harmony would bring happiness and joy to all. And so it was that with peace and harmony prevailing on our side, the loved ones from the other side were enabled to come, as few are permitted to see them. The strength, beauty and intel-

as she sat in the circle. He was plainly seen by all, and appeared to be a boy about 12 years old. I have seen him stand by the side of our 12-year-old boy who is still in the physical, and they were of the same height. When he first materialized, however, he was no larger than a child three years old.

Prairie Flower came out with her blanket on and entertained us in her unique and inimitable style. It is safe to say no impersonation of this lively and lovable "child of nature" could be made up. She is too utterly herself for anybody else to try to imitate. She gave a truly wonderful exhibition of physical strength. Calling Mr. Austin, who is an exceedingly heavily built man, she placed him in a chair, and then standing behind him she lifted him quickly from his seat and thrust him forward. This she also did with Mr. Greaves.

The sharp contrast between the form of this spirit and that of her medium could not fail to strike the observer. Mrs. Aspinwall is a woman of at least 175 pounds in weight, while Prairie Flower, plainly and distinctly visible to all as she danced around the

room cutting up her pranks, was of a slight, slim build, not one-half the weight of the medium. Space will not permit of a description of all that occurred, but it was certainly one of the most remarkable seances in many respects ever witnessed. The proofs of actual materialization were abundant and satisfactory. But of all the manifestations that came, and each one present was favored with one or more, that of the doctor was, perhaps, under the circumstances, the most truly enjoyable. Prairie Flower had told us that the doctor was present and would do the best he could to come to us. His first appearance was unmistakable. The long flowing beard, the high rounded forehead, full face and stout form were each and all characteristic. It was truly the doctor himself. After standing in the cabinet a short time, gaining strength, he slowly advanced to his familiar seat and sitting down in the vacant chair he looked as real as in life. He was able to speak a few words, assuring us that he was glad to be able to come, and that he would come again with greater strength. He then asked Mr. Greaves to assist him back to the cabinet, as his strength was failing. In a few minutes after retiring to the cabinet he appeared again, and called for the writer. As I was not looking towards the cabinet I did not see any form there, but I distinctly heard a voice pronounce my name. I advanced to the cabinet fully expecting to see my brother. I had him distinctly in my mind and I wondered whether he would appear natural or not this time, as I had previously been disappointed somewhat. As I grasped his extended hand and looked for the familiar form, behold it was Doctor Aspinwall, standing there absolutely as lifelike and natural as I ever saw him in life. There was no possible mistake. There was the gray beard, flowing in a slightly wavy form, the full, broad forehead, the old familiar look upon his face and in his eyes, every feature perfect in its form and expression; there was positively no room for doubt. The handshake was equally convincing proof to me, for it was distinct and personal. His hand had the same soft, velvety feeling it had in life, and the whole manifestation was truly a grand demonstration of immortality. The seance from beginning to end was elevating, inspiring and impressive, and all felt at the close that the angels had indeed walked and talked with mortals.

A. O. HOYT.

Minneapolis, Minn.

THE MENDICANT.

By George Francis Savage Armstrong.

I.

Sakya-Muni, Gautama Buddha, what dost thou proffer of hope or mirth
"What shall I do to be saved" from the sorrow, passion and terror, and madness of earth?
What is thy gospel, O prophet of India
What hast thou left to me, child of the sun?
What is the balm for my pain thou hast promised me
What is the crown when the race hath been run?

II.

"What shall I do to be saved?" Thou hast answered it: "Labor not forever, but beg for thy bread;
Live as a mendicant; marry not; mortify flesh; let a life of Nirvana be led.
So shalt thou find in the depth of thy passions, growth of thy spirit, composure and rest,
Passing through indolent days of humanity on to intangible joys of the blest."

III.

Sakya-Muni, Gautama Buddha, bending I heed thee, but find in thy law
Something that baffles me, doubtful consistency—lo, in the web of thy wisdom a flaw—
Look to it, Gautama! Sakya-Muni, sweet is the bulb, but hollow her egg.
How shall thy gospel suffice for the many?
If all men are beggars, from whom shall men beg?

REASON AND INTUITION.

An Essay by Amos F. T. Johnston,
F. T. S.

There are powers in man of which we know but little. In the empire of the mind, for example, we have barely begun to search out the mysteries and forces that lie hidden beneath the crust of intellect—which so many believe to be the highest expression of human consciousness. Man, in his arrogance, denies the reality of all which he is unable to prove by the exercise of his reason, and as that reason, now in its childhood, operates only on the material plane, there are many propositions to which no final answer is given. The position and value of reason need not be decried, but when we grant it its full due as the observing and analyzing force in man, still its horizon is very limited; its rate of progress very slow.

There is a force developed in some men, and latent in all, which enables them to grasp truth instantaneously. The nearer the soul is to nature the more readily does it select the true from the false, without stopping to reason it out in all the details. This power is called intuition. It is the instantaneous and unerring cognition of an omniscient mind. It is capable of helping its possessor to a knowledge of the spirit.

Reason is the clumsy weapon of the scientist—intuition the unerring guide of the seer. Instinct (or intuition) is in everything unlike the finite reason and in the tentative progress of the latter the Godlike nature of man is often utterly engulfed whenever he shuts out from himself the divine light of intuition. The one crawls; the other flies. Reason is the power of the man; intuition the prescience of the woman. Every human being is born with the rudiments of the inner sense, which may be developed into what was formerly known as "second sight."—Isis unveiled.

Modern reason denies all that it can not weigh, measure and feel, and it has become so accustomed to this mechanical examination of life that it has forgotten the nature of logic—the most valuable side of itself. Reason asserts that facts must be logical or they can not be considered at all, and yet forgets that logic itself is based wholly on inference and not on complete knowledge. It is a reasoning from the known to the unknown. Let reason but grant to logic its complete field of action and take away the limitations which bind it to the physical plane of life and then logic will expand and give birth to the highest expression of itself, which is known in the east as spiritual discrimination.

Intuition has many aspects or phases of development. It may be broadly distinguished as psychic and noetic action of the mind. The higher or noetic aspect of intuition may be cultivated without danger, providing one does not overtax his mental nature. If one will take the trouble to understand what he reads he will gain a remarkable development of his understanding. And it is this clear understanding that is the root of true intuition.

Quoting from Magic: If our present generation would cultivate the faculty of feeling the truth with their hearts and afterwards examining that which they feel by means of their intellect, we would soon have a far better and happier state of society. But the great curse of our age is that the intellectual faculties are strained to their power of resistance to examine the external form of things intellectually without perceiving their spiritual character by the power of intuition.

PREMONITIONS AND WARNINGS.

The Christian World is publishing letters of interesting personal experiences. A Mr. R. was preparing to accompany his wife and family to the seaside, but instead he obeyed a strong impression to go to see his father, and found him so very ill that he died the following day. Mr. S. Fawcett was inclined to rest one Sunday afternoon, but awoke with a vivid impression to go to a special service. His wife dissuaded him, but in a few minutes he was up again and off. On arrival at the chapel he was asked to officiate. The minister had gone away and forgotten to get a substitute. It occurred to him on the Sunday, shortly before the time for the service, and he regretted that he had not asked Mr. Fawcett to attend. R. T. Hereford agreed to preach an anniversary sermon, and selected one from his stock, but "it was borne in upon him" that he must take another instead, and he reluctantly selected a funeral discourse. On arriving at his destination he learned that a much respected member of the congregation had died during the week, and his sermon was most appropriate. Another minister relates how he once "seemed to hear a voice," and having obeyed it was able to comfort a poor woman, who had dreamed the night before that she had seen an angel—but it was the minister's face she saw. The publication of these things is another evidence of what is, as they say, "in the air." The writers do not of course understand the facts which they relate; but it is satisfactory that they relate them. One leaves the explanation to "wiser heads;" another remarks that "the Holy Spirit does even now work by inspiration or premonition;" and another has something about "the Master" sending messages without wires. The phrase "even now" is delightful for the state of mind that it reveals. The child of a Spiritualist could give the clue to it all, both to these more or less puzzled writers and to "wiser heads."—Two Worlds.

TELEPATHY.

"I for one," writes Sir William Crookes, inventor of the x-ray tube, to the London Times, "shall think myself entitled to regard telepathy as in possession of the scientific field."

To which the Harbinger of Light adds:

To Professor Crookes and his fellow investigators the evidence is conclusive that thought can be transmitted from mind to mind without using the means by which ideas are ordinarily conveyed, as telegraphic messages are sent direct through the air without the use of conducting wires. The exercise of thought creates wave motion, the pulsations of which are perceived by another mind attuned to receive it, and in that other mind the thought is reproduced. There need be no intention on the part of the initial thinker to produce this effect. The thought, or wave-motion is in the air, influencing all within reach, but more definitely perceptible to a mind on the same plane. The world is constantly influenced for better and worse by such thoughts. Homes are blessed or cursed by them. The presence of a morose discontented person (without trying to imagine anything worse), casts its baleful influence around it, although the properties may be complied with in outward form; and a cheerful, happy disposition, independently of the outward signs which accompany it, transfers its waves of soul happiness to others—a moral atmosphere as real as the air we breathe.

In a manner similar to thought transference, sights and sounds are said to

reach the seat of consciousness direct, without the aid of the senses, notwithstanding that the objects represented might be far beyond seeing and hearing distances; and experiments suggest that direct mental perception may extend beyond this again to a practically illimitable extent.

ANTAGONISMS.

If it has come to thee to make a foe,
Then do I praise thee; all with thee is well.

What! Wouldst conceal it? Nay, be not ashamed.

To have a foe, for he who cannot bear
To have a foe deserves to have no friend.

He must thy foe be who's a foe to freedom,

And he must be thy foe who fears the truth,

And he must be thy foe who strives with justice

And he thy foe who swerves from honor's pathway,

And he must be thy foe who has no friends,

But only partners in his deeds of mischief,

And he must be thy foe who has no foes,

Because to win himself the world's good pleasure

He speaks the world soft. Bear thou gladly

All bad men's hatred—it is weak and harmless—

And stand thou forth like a beam, pure and glowing

Of heaven's own radiance, so by thee enkindled

All good men's hearts shall glow and gather to thee,

Thus to thy foes themselves show thou true friendship

By yielding not to them in word or look

Or in thy conduct or by silence even
(Retreat where bitter shame is such a battle),

For well that good man earns his praise who dares

Thus to show fools their folly and so save them.

And listen: That thou shouldst be friend the helpless

Thy father pleads, and from her grave thy mother;

Thy loved ones plead—yes and the little children;

Thine own clear insight pleads with thee, and hearken!

God's voice within thy breast pleads with thee, saying,

"Fail not thy brethren in their need, my child."

RAYMOND H. STEARNS.

SWEDENBORG.

William White, his able biographer, has given the following wise advice to those who desire to acquaint themselves with the writings of this great seer:

Swedenborg is not an author to be read through any more than a dictionary or cyclopedia or diary. Most who make the attempt find themselves yawning or asleep before they get far. He is read to most advantage by dipping into one of his volumes at a hazard, or looking up some subject he has treated with the aid of an index. Swedenborg may be compared to a great country without roads, full of pleasant and fruitful spots, divided by sandy and arid tracts, and best reached by dropping down from above as from a balloon.

Now is the chance to do missionary work. A three months' subscription to Light of Truth with a copy of Higher Realms or Psychic World for 25 cents. But for new subscribers only.



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and answering 100 letters a day. His prescription is not a secret, and will be sent to any one suffering from Deafness and Head Noises, who write him inclosing a stamp for reply. 14-17

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MENTAL AND SPIRITUAL SCIENCE.

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Of Ayer, Mass.

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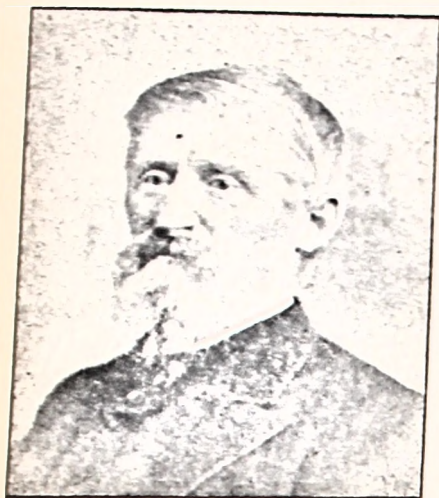
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AYER, MASS.



F. H. BEMIS.

Mr. Bemis was born in Sturbridge, Mass., November 29, 1823. He went to Meadville, Pa., entered the Meadville Theological college, and remained three years. He is an old friend to the cause and ever ready to defend it. But he is still in Meadville, having made it his home; was once its mayor and held other city offices. He is still in service, and looking to the welfare of his adopted city.

The World of Psychics and Liberal Thought.

A new volume on "Studies in Psychical Research," by Frank Podmore, an Englishman, has just been issued by the Messrs. Putnam. Mr. Podmore writes about the manner of the unbeliever and he goes for the Society for Psychical Research. He admits that there are a "great many apparently intelligent people who believe in the supernatural," but he "is not one of them."

The Mystical World, published in London, England, has been discontinued.

Harry White, a negro, who shot and killed his wife in Nashville, Tenn., a few weeks ago, says that he is being tormented nights by specters in the jail where he is confined. At all events he makes night hideous for the rest of his companions.

The English Lutheran, published at Wheeling, W. Va., "For Christ and His Church," reprints from the Metropolitan, with much gusto, C. M. Richmond's foolish tirade against spirit phenomena, and Fitzsimmons, the prize fighter, was the drawing card at a Lutheran church fair in Greenwich, N. J., last week.

President E. W. Bond of Willoughby will represent the Ohio State Spiritualists' association at the fifth annual convention of the N. S. A. at Washington, D. C.

"Oh, do say that over again, dear." "Look here, woman," he replied in a concentrated voice, "when a man gets his finger caught between a sprocket and a chain, it's no time for his wife to get funny."

"Oh!" said she, "was that it?" I thought you were repeating one of those Chrisuan Endeavor yells."

Henry George, the great apostle of the single tax, has been placed in nomination by the Democratic Alliance for the mayoralty of Greater New York.

The twenty-first anniversary of the Francis Murphy temperance movement was celebrated in Pittsburg a fortnight ago. Mr. Murphy is still vigorous and active in his life work.

There is something for the teachers of Eau Claire, Wis., to do (if they are competent) besides lushing up the three R's for the juvenile minds of that town. Several of the boys in one of the schools have acquired skill in hypnotism, and one of their victims says he was compelled to drink from a bottle of ink by the influence of one of the hypnotizers. Other boys have been put into temporary catalepsy and left rigid for hours.

If the republic is to be redeemed; if the church is to regain its pristine glory; if the individual is to become a splendid type of true civilization, the spirit of a cold and gross materialism that has of late grown great at the expense of soul life must be driven back, and the ideal—luminous type of ever-moving progress, emblem of all that is holiest, wisest and noblest in the aspirations of man—must once again sway the heart and move the mind.—B. O. Flower.

Sunday School Teacher—"And when the prodigal son returned home his father fell upon his neck and blessed him. Why did he do that?" Scholar—"Cause he was so glad to think he didn't come back with a wife and family, I s'pose."—Judge.

The Philadelphia American for September 29 gives a portrait and biographical sketch of Mrs. C. L. V. Richmond.

The Hypnotic Magazine for September has an account of a cure through hypnotic suggestion a little out of the ordinary. The patient was Sylvia Barnhart, a 10-year-old child of Jenkins Barnhart, Kerkonkson, N. Y.

The cure was effected by Dr. C. O. Sahler, at his sanitarium in Kingston. When brought in there the little girl had been for many months suffering from inflammation of the eyes, which were inflamed, swollen and discharged purulent matter. She was considered to be hopelessly blind, and was kept in a darkened room constantly.

Sahler treated the child some weeks without improvement, and then concluded to try hypnotic suggestion. The girl proved to be a good subject, and readily yielded. When she was in a deep sleep the doctor suggested to her that her eyes would improve rapidly, and that in a couple of days she would be out on the lawn playing, would not need further treatment, and began at once to recover her sight. These predictions were fulfilled. Sylvia began to improve at once and rapidly, so that she was out playing as suggested. Her sight, it is said, was completely restored, and a cure effected which is considered as perfect as it is marvelous; and it is attributed wholly to hypnotic suggestion.

A recent agitation which is commanding some approval is the scheme to carve out a state from Michigan and Wisconsin, to be known as the State of Superior.

"The world is doomed," said R. W. Rodgers, as he bounded into Topeka, Kas., the other day and gave out that he is "The Noah of Today." He said:

"It is my duty in this world to let the people know of the coming of Christ. I have traveled through Missouri, Nebraska, Iowa, Illinois, Arkansas, Kentucky, Ohio, Kansas and Oklahoma. I was born in the Green mountains of Vermont in 1842. When a young man I came to Kansas. My work in this world was revealed to me in a vision one night in 1893. I am the Noah of today, and am here to save the people from the wrath of God. The world is coming to an end."

Respectfully referred to the New York Observer.

A large section of Philadelphia's population went out to hear Dr. Richard G. Moulton tell how the book of Job is an epic poem.

Vale boot black! A slot machine has been invented that will shine shoes.

Mrs. Louis Lutz, of 1220 Morris avenue, New York, was dreaming at 2 o'clock one morning recently that her house was afire and her dream was so vivid that it awakened her. In a fright she ran to the rear window and saw flames shooting from the roof of the stable. Before they could be extinguished her husband's six horses and cow had perished. Fourteen wagons and the shed which covered them were also consumed. Damage \$15,000.

W. R. Covert was arrested at Findlay, O., last week and bound over for trial in November for slander, the complainant being Mrs. Mary Garrett of Cincinnati.

DON'T WORRY.

Modern science has brought to light nothing more curiously interesting than the fact that worry will kill. More remarkable still, it has been able to determine, from recent discoveries, just how worry does kill.

It is believed by many scientists who have followed most carefully the growth of the science of brain diseases, that scores of the deaths set down to other causes are due to worry, and that alone. The worry is a simple one—so simple that anyone can readily understand it. Briefly put it amounts to this: Worry injures beyond repair certain cells of the brain; and the brain being the nutritive center of the body, the other organs become gradually injured, and when some disease of these organs, or a combination of them, arises, death finally ensues.

Thus does worry kill. Insidiously, like many another disease, it creeps upon the brain in the form of a single, constant never lost idea; and, as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly, but no less surely, destroy the brain cells that lead all the rest—that are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worrying of the system the brain can cope with, but the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of a let-up or the failure of a stroke.

Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, and week by week diminishing the vitality of these delicate organisms that are so minute that they can only be seen under the microscope.—Pharmaceutical Products.

SPECIAL NOTICE.

Any one suffering from Rheumatism, Kidney Trouble or diseases of the Nervous System, also Stomach and Liver Trouble, by sending 10 cents in silver or stamps I will send you one week treatment FREE of a revealed vegetable remedy that gives almost instant relief in the above mentioned troubles, and if continued it will permanently cure you.

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CHRONIC DISEASES



J. A. BURROUGHS, M. D.

Letters From Our Daily Mail.

DRS. PEEBLES & BURROUGHS.

Gentlemen and Friends:—Yours of the 1st inst. received and contents carefully noted. Your diagnosis of my case must have been inspired. It is true in every particular. All thinking persons must confirm and crown their faith in you as Healers and your reputation as Philanthropists. Very truly and respectfully,
Oct. 6, 1897. JOHN COULAHAN, Victoria, Mo.

DRS. PEEBLES & BURROUGHS.

Dear Sirs:—Yours of Sept 28th received. The medicine reached the Express office the same date. The Psychic Treatment is wonderful. I must say that I was amazed at the strength of the current felt. It was immense! I was not expecting to realize such good effects so soon. Yours respectfully,
Oct. 3, 1897. C. H. WEBB, Fitchburg, Mass.

DRS. PEEBLES & BURROUGHS.

Dear Sirs:—I write to let you know that I am feeling splendid and have not had any of my bad spells and my nerves are a great deal stronger. All of the doctors here told me I never could be cured, but I can show them that I am. Yours truly,
Sept. 28, 1897. MRS. L. FLETCHER, 117 McLean ave., Lowerre, N. Y.

Send your name, age, sex and one leading symptom and receive an absolutely correct diagnosis FREE. Address

Drs. Peebles & Burroughs

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Its art and culture, with rules for its attainment. Lucidity is no gift, but a universal possibility common to the human family. Those fond of Occult Science will revel in the pages of this book. Price \$2.00.

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A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for changes in others, prolongation of life, and rendering existence a road to perpetual power. Price, \$2.50. Address, K. C. RANDOLPH, 23 Melrose Ave., TOLEDO, OHIO. 15-21

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There are thousands of positions to be filled within the next few months. Address all applications to UNION TEACHERS AGENCIES, Saltburg, Pa.

SUNDAY SERMONS.

WHAT THE WISEST ARE SAYING.

Referring to colors in a recent sermon, Rev. Dr. Ashley of Rochester, N. Y., said that "he who would wear a white robe in the skies must weave one on the earth. There are no white-robe factories beyond the grave. White is also the symbol of victory, as I have said. The sunbeam is a triumph, a victory over obstacles."

The Rev. Thomas Van Ness preached at the opening service of the season in the Second church, Boston. His subject was, "Unitarianism—A Rational Religion." He said that "Unitarianism not only allows but invites the fullest freedom of religious inquiry. Now, for whatever other admirable things the other churches are standing, no one will assert that they stand first, foremost and forever for liberty of thought in religion. Freedom of inquiry as the method in religion is the last possible thing for which the evangelical churches are organized."

Bishop Bowman of the M. E. church, Indianapolis, speaking of the religion of the mind and heart, said: "The heart is the spiritual being within us. Man has no right, morally or religiously, to do harm to the vigor of the body. The bodies are taken care of and the mind is taken care of in good living and good reading. The mind is not taken care of in the reading of the nonsensical novel. This only damages the usefulness of the mind. The moral nature within us is in the heart. The heart is the underlying principle in all of our nature. When the heart is right then the body is right and the mind is right."

George B. Vosburgh, D. D., of Denver, Colo., delivered the first sermon in the series on "The Christian Home" at the First Baptist church Sunday evening. The subject was, "Youth, or Life's Early Years," from the text, Eccl. xii, 1, "In the days of thy youth." He spoke largely by comparison, and showed the value of home training over all other. Among other things he said: "Home ever must be the great training school for life. Home is almost the only place in the world where we are dealt with purely as individuals; everywhere else we are dealt with as a class, but around the hearthstone the individual characteristics and propensities of each member of the family group is taken into account. Here the heart has fixed objects for the development of the affections, and while we are taught the value of our own personal life, we learn, as would be possible in no other place, the value of other lives."

The Rev. Dr. C. Lorrimer preached on "The Religion of Modern Society" in Boston. "The religion of society," he said, "is a religion of convenience, while the religion of Christ is one of obligation. A good many people believe that religion is simply a dose of medicine, to be taken according to prescription. What society needs is a religion of effort. The religion of society is a religion of observances; that of Christ is a religion of experiences. The former is a religion of opinion; the latter a religion of revelation. Establish the religion of opinion in your Protestant churches, and in 50 years from now America will be Romanized from one end of it to the other, simply because a man must have something to lean on—and I say nothing disparaging of that church. The religion of society is one of criticism; that of Christ is a religion of creation. There may be 50 men here who think they could run the United States, and yet I venture to say that not 25 of them could make a peanut stand a commercial success."

Rev. Dr. J. E. Roberts of Kansas City is opposed to public prayer. He says: "Faith can not make a false thing true. Respectability can not make a wrong custom right. Long before the day of the schoolhouse, the laboratory and the printing press, with closed eyes and crossed hands people prayed to an unseen and an unknown God, and so they are praying still. Some believe that this is religion. Others believe that religion is rational—they would not destroy, but rescue it; they would crown it with a consummate crown; they hold it is as necessary to man's highest development as science, music and art, as natural as gravitation or the dawn."

"Prayer is an effect. It is the utterance of a soul in love with the mystery and inflamed with the visions of the undisclosed. It is the communing of the Infinite within and the Infinite without in transporting accord. It is never beggary or petition, and to it the ostentation of display is odious and intolerable. (Applause.) Real prayer is the crown and glory, the consummation of an ineffable moment. It is not gossip and babble. It stands in awe and sins not." (Applause.)

"Man's Mission in Chicago" was the subject of a sermon at St. Paul's Methodist Episcopal church by the pastor, Dr. William B. Leach, who spoke in substance as follows:

"Man's mission here is to deliver the keys of the city to God, and to allow him the freedom of the city. The evils of Chicago are tremendous, but the forces of good are more tremendous, and these forces lie in the use that man makes of them."

"Here in our city, where Satan gets recruits from human wrecks and failure, and where he offers to men emoluments for sin and points the way to the realization, it calls for men God-filled with the spirit of Christ to overcome and defeat."

"The demand of the hour is for men to forget self in the interest of God and the city he honors by giving to it its proud advantages. The crusade is upon us to see that our city is rescued in the interest of the Nazarene."

"Is there necessity for such crusade here? Yes; never so much need as now. Everything, depression in trade, idle men and women, starving children, have stirred up the worst in us. Add to this dishonest city employees, corrupt aldermen, inefficient protection, grasping monopolies, and you have bad conditions. Then the saloon and gambling den, completely in our control, and need you ask has man a mission?"

LITERARY.

"Old and New Psychology" is the latest book by W. J. Colville. It deals with the interior of life almost exclusively—will power, imagination, memory, instinct, reason, intuition, psychurgy, hypnotism, telepathy, mediumship, visions, aura, etc. Like all Mr. Colville's books, it is replete with suggestive thoughts. For sale by the Occult Publishing company, Boston, Mass.

"Fall of Lucifer" and other essays and poems, by Dr. W. M. Sharpe. Published by H. S. Copley, Canning Town, London.

The New Time is the title of a new eighty-page double-column illustrated magazine, devoted to social progress, edited by B. O. Flower and Frederick Upham Adams, and published monthly at \$1 a year by Chas. H. Kerr & Co., Chicago. The New Time stands for all reform, progress and freedom and among its contributors are the names of writers now foremost in the advance column of social and economic education.

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When the tinkle and the twinkle
Of the lesser ones are gone.
Oh, the roaring and the soaring
Of a Shakespeare or a Pope—
How to ape them or escape them
Can a modern mortal hope
All the rhyming, all the chiming
The classics could reveal—
Ere they left it they bereft it;
So now it's quilt or steal!
By their uses and abuses
They exhausted all the store;
Our invention and extension
Can add but little more.
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SHOW YOUR FAITH BY YOUR WORKS.

If there was ever a time in this world's history when there was need of an exemplification of the great moral truths of Spiritualism, a time when its leavening influences should be spread broadcast over the land, that time is now. Discontent and agitation, those precursors of reform, of rebellion, are everywhere prevalent, but a solution of the great political, social and moral problems of the day is not as yet forthcoming. In vain, have men framed and enacted laws to enforce a better condition of things, but no human law has yet been or will be framed that will solve them. No; the divine law, God, made plain through the beautiful teachings of Christian Spiritualism, is the only law that will meet the real exigencies of the case. The final and real solution lies in the hearts rather than in the hands of men. Not in a single gold standard, but in a single moral standard. Not in the free and unlimited coinage of silver, but in the free and unlimited coinage of good deeds. Not in the exercise of prohibitory laws, but in the exercise of humanity, unselfishness, charity and brotherly love. My brother and sister Spiritualists, are you making these a part of your daily lives, and by so doing exemplifying the value of Spiritualism to the world?

Are you demonstrating the length and breadth, the height and depth of this grand work, which the angel world is seeking to do for poor, benighted humanity? Are you proving to its calumniators that it is not an evanescent theory, but a glorious, palpable fact, a grandly beautiful truth? By a staunch adherence to its principles, are you showing to the world that you are a Christian, a Bible Spiritualist?

What is that I hear you say—"the Bible not divinely inspired?" My friend, so far as the authors of its various books rendered themselves receptive to divine influences, their writing were inspired—no more, no less. But does this fact destroy its utility as a moral guide? Not a bit of it. Besides, the Bible is full of Spiritualism and spiritualistic teachings. Take, for instance, the writings and histories of Abraham, Jacob, Solomon, David, Paul, John the Baptist, John the Revelator and a host of others. Then turn to the record and teachings of that wonderful man, the founder of Spiritualism, the lowly medium of Nazareth. Would that every Spiritualist would model his life after him. We can all be Christ-like if we will. If there is one glorious fact that Spiritualism has brought to the world, it is the knowledge that Jesus Christ was not a god, but a common man like ourselves, and that therefore all may aspire to reach his high moral standard and plane of purity. Let a thousand tongues repeat it until the very birds of the air take up the glad refrain and carry it onwards to the uttermost ends of the earth—that all men, all women, may become Jesus Christs in their own day and age, if they will but follow the rule, method and moral code which he laid down for his own life.

"But," I think I hear some one say, "the circumstances by which I am surrounded, the debasing influences, my business relations —" Oh, pshaw, my friend, never mind these things, but look within. Turn on the search light and illuminate the dark, secret recesses of your own heart. There is where the purifying processes must begin. Uproot and cast out the selfishness, that avarice, pride and arrogance, for they are hideous blotches,

horrible festering sores upon the divine nature with which God has endowed you. Tear out these gruesome excrescences, trample them under your feet and then turn your eyes upward. Look! See! a million hands are stretched out to you from the spirit shore, a million voices are calling to you, and the burden of that angel chorus is, "Arise, throw off your burdens and be free."

My brother, my sister, I believe these things are worthy of your best consideration. Let us open our hearts and homes to these benign influences, and make them welcome. Let us make our lives pure and spiritual; in a word, let us live our Spiritualism, and so prove to the world its practicability and value. Let us make a practical application of its great truths to our lives, and when the final call comes to "come up higher," may it be said of us that we were living illustrations of the moral power and beauty of our grand religion. Watchman, what of the night?

F. W. BOSWORTH.

Canon City, Colo.

GOOD AND EVIL.

We have been told that "the world is growing wicked and men are growing wiser." Such perhaps is the case, but we certainly like the present combination better than the one that existed in former times, and was founded upon bigotry, ignorance and superstition. The wickedness which resulted from such a base source was of the worst type of degrading cruelty that could possibly be conceived in the mind of man.

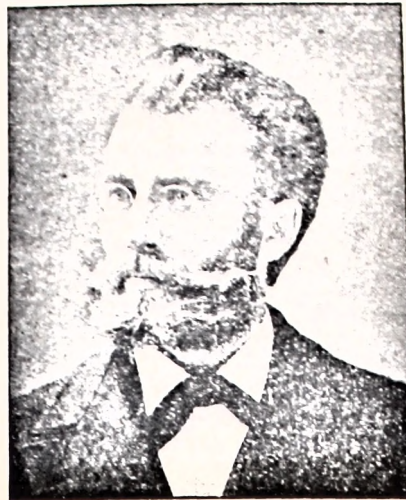
Ignorance and vice go hand in hand, but education and vice usually show a disposition to travel by different routes. As men and women grow wiser they generally grow better, because of the broadening effect on mind and heart, all of which has a tendency to spiritualize mankind. Education along proper lines inspires good rather than evil, and there is certainly a disposition in the adjusting of educational methods, both in a practical and spiritual way.

The world has been a long time outgrowing the habits and practices of an early erroneous education; and false teachings seem to have destroyed so much that was good in man that he is slow in digesting the truths, both practical and spiritual, that are being offered him at the present day. When we take into consideration that the population of the world is greater now than ever before, we should not be surprised at the amount of crimes that are daily happening. Under the head of "Evils" we read of murder, suicide and robbery; but these evils, dreadful as they are, are tame in comparison with the wholesale slaughter of human beings that marks the history of a degenerate past. In ages gone by men seem to have been imbued with an uncontrollable desire to commit acts of violence, and thought nothing of torturing the innocent, for it was done in the name of "Religion."

In the name of Christ men became barbarians; witches were burned at the stake, tongues were cut from the mouths of victims, and limbs were torn asunder from the bodies of helpless, innocent human beings, and it was all done under the barbarous law of so-called "Christianity." In briefly viewing the situation we cannot but say that there is less cruelty practiced at the present day than in that remote age which has left a blot upon the world that will never be effaced.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

QUESTIONS.

1. Years ago, I read somewhere that A. J. Davis had been able, by means of his clairvoyant gifts, to tell the exact position of the planet Neptune several weeks before the same discovery was made by Adams and Leverrier. Arguing lately with a sceptic on the subject of Spiritualism, I mentioned this fact, which was disputed. Is it consistent with your knowledge that such is the case? Perhaps you can refer me to some publication where the fact is recorded.

2. In ancient times, as I have read, there existed a sect of philosophers who believed that mankind were created as playthings for the special amusement of the gods. Of course, we are far wiser now, and live in a more enlightened age and nation; but to many it is still not perfectly clear what was the true object of the Deity in creating man and placing him here. The "Shorter Catechism" of the Presbyterian church, in which, by dint of some severe floggings, your correspondent was at one time well versed from beginning to end, has at its initial query, "What is man's chiefend?" And the answer is about as vague as the question is difficult, at least to children of the age that usually attend Sunday schools. It is "To glorify God and enjoy him forever." Are the children of Spiritualists educated in this fashion, and what would Spiritualists say in answer to this question?

3. A stray copy of a late number of "The Boston Investigator" happening to come in my way, I took a glance through its well printed and handsome pages. The first article was a funeral address by the editor on a distinguished Freethinker, who had recently passed away, and as a literary effort the discourse left nothing to be desired. From the free thought point of view it was admirable. But, oh, the sad lack of genuine consolation and comfort to the friends and relatives of the deceased afforded by such a refrigerating creed! The greatest joy that the human heart is capable of is the ecstasy of beholding loved friends after a long absence, but here they were told they must forego that pleasure, for they had seen the familiar features of the deceased and heard his well known voice for the last time. But they were to take comfort from the reflection that by the advance of science the laws of health gradually would be better understood and mortality reduced to a minimum! Be pleased to contrast with this the sure and certain hopes and expectations of a future life by the genuine Spiritualist. G. W. Harper.

ANSWERS.

1. Not wishing to answer for Mr. Davis, we put this question to him and received the following characteristic and multum-in-parvo reply: "Dear friend in progress, my eyes, feelings, thoughts, practice, all point in one direction now. So I do not find myself 'looking backward' and do not desire to at this place in my orbit. Lovingly ever, A. J. Davis." Perhaps it is a waste of time discussing the past when so many facts in the present confront us on which we can hinge our logic or claims.

2. The great seer's reply might fit here to; but it would probably not be

out of place to say for the benefit of all who have similar queries in their minds to visit a children's progressive lyceum, as conducted in connection with Spiritualist societies, and the question would resolve itself to a greater satisfaction than words can give it.

3. Attend a few seances and Spiritual services, then draw your own conclusions. It will not be very difficult.

Question—I would like to be a healer. How can I develop this phase of mediumship?—Medical Student.

Answer—Your desire is indicative of the inherency of the gift. But should you not possess it naturally, you may acquire it by nursing or doing for the sick unrequitedly. All mediumship is based on love—the primum mobile of life—in connection with organic adaptability. Those born with a gift must trace it to some good quality in either of the parents, even if dormant in them. If we understood the special qualification on which each phase of mediumship rested, we might cultivate it in children for future perfection. But in healing the practice of doing for the sick leads to it. Sympathy puts the prime motor force of life in vibration; the care and activity of the body forms or creates the current for a healing effect. A year of practice or sacrifice brings its own reward in the form of a gift or qualification which will do for you what medicine will not, and your reputation as a physician will be two-fold by your double advantage. For the same reason all healing mediums should study medicine. Partly to be protected by law and partly to be able to cure both ways. Medicine is as often needed as magnetism in this age, for there are many little troubles, like biliousness, sick headache, eruptions, poisoned blood, canker, tuberculosis, etc., that are more readily reached by drugs than by magnetism. Drugs are not out of place when knowingly administered, but they are often misplaced by experiment rather than by experience, which has given them a bad name. Healing mediumship is an addendum to the medical science, not an innovator, and future physicians will be an effect of both.

Question—What should the diet of a clairaudient be?—V. C. M.

Answer—That depends on the state of the clairaudient's liver. If that is active the natural taste will dictate what is healthful, and according to the enjoyment it will be digested. But this does not imply intemperance or inducing an appetite by stimulation. If you have no desire to eat give your stomach a rest. Give it a rest from fatty substances, tough meat, half-cooked pork, or undone fish at all times. They are degenerating physically. The first generates impure tissue; the second creates dyspepsia; the third develops microbe and makes a man irritable and brutish, and the last named is poisonous and absolutely dangerous to life. No medium should indulge any passion. It obscures the gift and prevents perfect spirit control. Light diet when the gift is to be exercised is always in order. Practice makes perfect. Man eats too much, as a rule, anyway; and by limiting himself he soon becomes accustomed to less, and will feel all the better for it in summer, and less susceptible to contagious diseases. All mediums should practice abnegation in a measure.

Question—How should a person sit for developing clairaudience? My most natural phases are clairvoyance and clairaudience. Voices awaken me when in a dosing condition. Is darkness necessary? Should I be quite alone?—Estella.

Answer—Hardly any sitting is nec-

essary for such natural mediumship. Simply listen to impressions during the day or during moments of quietude and try to catch their meaning. This develops or trains the natural ear for consistent hearing. For clairvoyance sit in the twilight or semi-darkness, or wherever the light is shaded so as to avoid the direct rays, and think of nothing else but the purpose in view. Simply stare into vacancy and await results. You may sit alone or with a very harmonious companion, as you feel inclined. Try both ways.

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